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Visits to Jesus in the Tabernacle

Hours and Half Hours of Adoration

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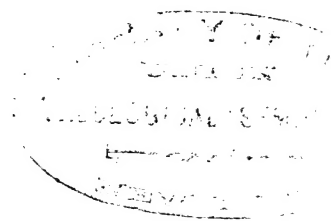

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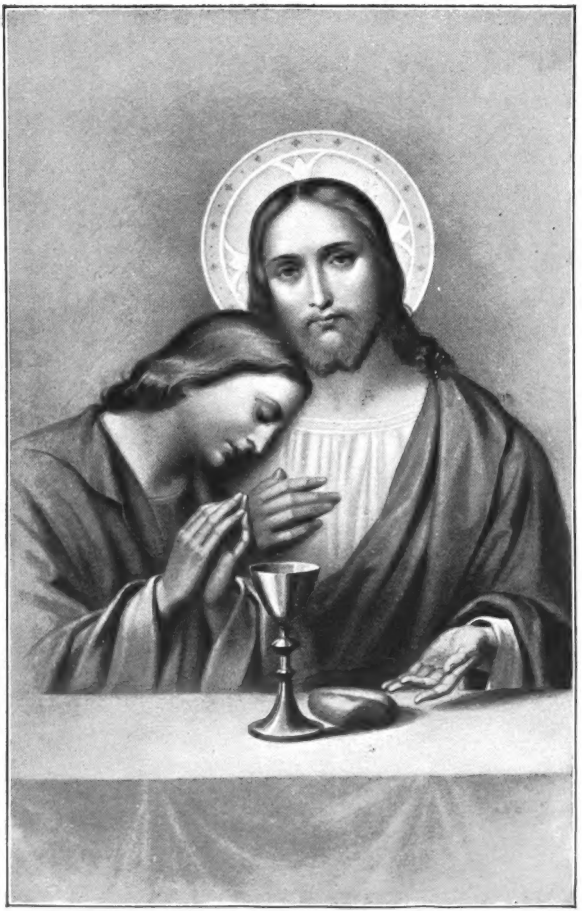

"Take ye, and eat: This is My body."—MATT xxvi. 26.

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Visits to Jesus in the Tabernacle:

Hours and Half-Hours of Adoration Before the Blessed Sacrament.

WITH A NOVENA TO THE HOLY GHOST

AND

DEVOTIONS FOR MASS, HOLY COMMUNION, ETC.

ADAPTED AND COMPILED FROM MANY APPROVED SOURCES

BY

REV. FRANCIS XAVIER LASANCE,

Spiritual Director of the Tabernacle Society of Cincinnati; Author of "Manual of the Holy Eucharist."

NEW YORK, CINCINNATI, CHICAGO:

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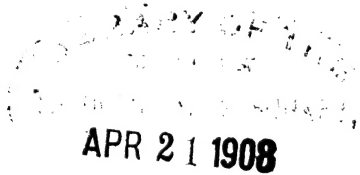

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MANUAL OF THE HOLY EUCHARIST.

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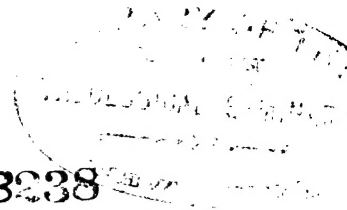

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Prologue.

THE USE AND PURPOSES OF THIS BOOK.

THE use of this book is fourfold:

1. It serves for *short visits to Our Lord in the tabernacle.*

2. It is designed to serve still better for long visits to the Blessed Sacrament. By means of it, *half-hours and hours of adoration* may be spent before the Tabernacle in the most fruitful and interesting manner; hence the sub-title has been affixed. It is indeed specially intended as a *vade mecum* for those pious souls who, as members of Eucharistic Leagues and Confraternities, are accustomed to keep the *weekly or monthly Hour of Adoration.*

3. It tends to inculcate and to foster devotion to the Holy Ghost, in connection with devotion to the Holy Eucharist.

4. It is finally a Prayer-Book for all ordinary occasions and devotions, especially for Mass and Holy Communion.

Our little book follows the suggestions of Père Eymard—the venerated and zealous Apostle of the Holy Eucharist—for making the hour of ad-

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oration. The pious adorer is never permitted to lose sight of the four ends of sacrifice or of the obligations we have to God, as our almighty Creator and supreme Master, viz.: 1. Adoration; 2. Thanksgiving; 3. Reparation; and 4. Prayer.

The plan and scope of these "*Visits*" should be studied carefully by the pious adorer, so as to gain the most benefit from the use of this book.

Here is the scheme for each "*Visit*":

1. Prayers before and after each visit, beginning with the hymn to the Holy Ghost—"*Veni Sancte Spiritus!*"

2. Acts of *Adoration, Thanksgiving, Reparation,* and *Petition.*

3. *Prelude of three points,* bearing on the life of Our Lord Jesus Christ in connection with the Mysteries of the Altar, with pious reflections.

4. *Considerations* or *Meditations on the Blessed Sacrament.* (*Read* and *examine* the *Index* to ascertain the scope, variety, and *practical utility* of these meditations.) Our Lord's *Hidden* and *Public* and *Eucharistic* Life; His *Passion* and *Death;* His *Virtues* are constantly held up to view for study and *imitation.* The aim of this book is to give *honor to the Blessed Sacrament,* and to aid in the *sanctification of souls.*

5. Each Meditation is concluded with a prayer or an invocation to *Mary*—Our Lady of the Most Holy Sacrament, and to St. Joseph, the foster-father of Jesus and the patron of a happy death.

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6. Then follows a *prayer to the Holy Ghost.*

7. Spiritual Communion.

8. Thanksgiving or *Fruit of the Visit, i.e.,* exhortation to the love of Jesus and the imitation of His example. At each Visit *a particular virtue* is suggested for daily practice.

9. *Eucharistic Gems, i.e.,* quotations from the saints, psalms, and hymns; Eucharistic legends, etc.

This book is a bouquet of eucharistic flowers, gathered from many and various gardens, under the direction, as we prayed, of the *Holy Spirit,* and offered in the name of *Jesus, Mary,* and *Joseph* to the pious adorers of the Blessed Sacrament for their spiritual refreshment.

By the use of these visits for each day in the month, in combination with the other devotions, litanies, aspirations, acts, and prayers so plentifully supplied in this volume, the devout adorer can, according to his love and pleasure, easily make up innumerable hours of adoration. Besides, the meditations proper for each visit are sufficiently long and varied enough to occupy one, who is not altogether a stranger to the habit of meditating, for at least a half-hour, especially if the regular acts and prayers before and after each visit are recited slowly and with devout reflection. For visits of five, ten, or fifteen minutes, a judicious selection of acts, prayers, and spiritual reading can be made at random by the pious adorers,

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according to their time, devotion, and inclination.

It will be noticed that the prayers to be said before the visits begin with a hymn to the Holy Ghost, and that, together with the Act of Spiritual Communion towards the end of the visit, a prayer to the Holy Ghost is directed to be said.

This may be considered a unique and peculiar feature of *these visits;* whence they might be appropriately styled: "Visits to Jesus in the Tabernacle and to the Holy Ghost;" yet it is hoped that this will become popular, since, on the one hand, there is an intimate connection between the Eucharist and the Holy Ghost, which is brought out clearly in the XVIIIth Visit, and, on the other hand, the Holy Father, Pope Leo XIII., in his Encyclical Letter for Pentecost, 1897, has exhorted all Christians to a higher appreciation of the goodness and power of the Holy Ghost, and has decreed that an annual novena should be held in preparation for Pentecost in all the parish churches of the world, and in all chapels, at the discretion of the bishops. Being the Spirit of Truth and of Love, as the Vicar of Christ assures us, the Holy Ghost helps men to know the truth and to love it.

He is the Sanctifier of souls and will especially help the faithful adorers to become virtuous and holy, through their devotion to the Holy Eucharist and through the following of Christ in the

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example of all virtues that the God-Man gave us while on earth, and still gives us in the Most Holy Sacrament of the Altar.

The *Incarnation* of the Son of God and the sublime *Mystery of the Holy Eucharist* are two parts of the greatest work for man's redemption and salvation which the Holy Ghost has accomplished. The Mystery of the Tabernacle is a continuation of the Mystery which St. John revealed when he wrote: "*Et verbum caro factum est*"—"And the Word was made flesh."

The Holy Ghost, Who overshadowed the Mother of God at Nazareth, overshadows the Tabernacle of God from the rising to the setting of the sun. Hence it is eminently proper that the faithful should cultivate a particular devotion to the Holy Ghost in connection with the adoration of the Blessed Sacrament. At the same time, Mary, Our Lady of the Blessed Sacrament, and St. Joseph, the dear foster-father of Jesus, are not neglected or forgotten. After each meditation in these visits will be found an invocation to Mary and Joseph. It will require only a cursory glance over the titles in the Index to get an idea of the plan, the scope, and the practical value of the thirty-one meditations on the Holy Eucharist in this book.

These meditations are not merely pious affections, sentiments of the heart, or reiterated effusions of love, which, however good they may

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be in themselves and agreeable to certain devout souls, are found by many to be monotonous, distasteful, and unfruitful of devotion by reason of constant repetition.

The "*dulce*" and the "*utile*" together were aimed at in *these visits*—solid instruction, useful information, and practical reflections on the virtues are mingled with pious affections and devout colloquial ejaculations. At the conclusion of each visit, together with the *spiritual communion*, some *virtue* is suggested for practice and a prayer is recommended to obtain the gifts and fruits of the Holy Ghost, besides other virtues.

To carry out this idea we drew largely upon Rawe–Lercari's "Eucharistic Month" for material.* The life of Jesus enters largely into these visits—His life, His character, His virtues are studied for imitation, and for the purpose of drawing the faithful adorers nearer to the divine Lover, Who is hidden in the Tabernacle,—nearer to Him, Who was the "*most beautiful among the children of men.*" Our blessed Saviour's life from the Manger of Bethlehem to the Cross of Calvary is reproduced in the mysteries of the Most Holy Sacrament of the Altar. Père Eymard once addressed his faithful followers thus: "Adorers

* We are also indebted to "Reflections and Prayers for Holy Communion" for many beautiful thoughts and some short extracts. This is a book we highly recommend to pious adorers and frequent communicants.

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of the Blessed Sacrament, to you I say, adore always, but vary your adoration, as Mary varied hers. Enter into and revive all these mysteries in the Eucharist. Without this you will fall into routine, and if your adoration is not regulated and varied by some new thought or motive, you will become stupid and weary in your prayers. It was thus Mary recalled on the anniversaries of the mysteries that had been accomplished before her eyes in the life of her divine Son their circumstances, their lessons, and their graces. She reminded Jesus by them of His great love for us. We do not always speak to a friend of the present, we recall pleasing events of the past, and we contemplate the future. The Eucharist is the compendium of all these mysteries and renews their graces and their love."

Of late years there has been a wonderful spread of devotion to the Blessed Eucharist among the faithful under the inspiration of the Holy Spirit; there has been witnessed a holy, happy rivalry between the clergy and the laity, between the high and the low, the rich and the poor, in their zealous efforts to extend to our divine Lord and Master in His great Sacrament the most respectful homage and to present Him with every token of the deepest love, gratitude, and veneration; there has been a revival of the most methodical, most appropriate, and most fruitful devotion to the Blessed Sacrament—that beautiful service,

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suggested by real faith and burning love, of *Adoration, Thanksgiving, Reparation,* and *Petition* —which is embodied in the "*Hour of Adoration,*" and which corresponds to the obligations that we have towards God, as between the finite and the Infinite, the creature and the Creator; there has been introduced, by means of the Priests' Eucharistic League, Tabernacle Societies, and other Eucharistic Associations, into parishes, monasteries, and convents, the custom of keeping the Weekly or Monthly Hour of Adoration; and for these reasons we believe that this book is opportune; we hope that it will effectually serve the object for which it was prepared, viz.: the greater *glory of the Eucharist,* which it strives to unfold to its devout readers, and the *sanctification of souls;* we pray that it may become a cheerful and helpful companion to many adorers in their frequent visits to Jesus in the Tabernacle.

FRANCIS XAVIER LASANCE.

CINCINNATI, OHIO,
Feast of the Immaculate Conception B. V. M., 1897.

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SEMINARY

Père Peter Julian Eymard,

THE PRIEST OF THE EUCHARIST, AND HIS APOSTOLATE.

PÈRE EYMARD was a French priest whom God gave to the Church in our own times to quicken the faith of her children in the Holy Eucharist and to reanimate devotion to the grandest and the most stupendous mystery of our holy faith—the Blessed Sacrament of the Altar. On account of his great zeal and untiring efforts in propagating devotion to the Most Holy Sacrament among all classes, he is entitled to the proud distinction of being called the Apostle of the Holy Eucharist.

He was born at La Mure d'Isère on February 4th, 1811. From his infancy he manifested a special devotion to Jesus in the Tabernacle, and was irresistibly drawn to pay frequent visits to the church of his native place. His mother, whose piety was as enlightened as it was fervent, found great pleasure in assisting at Benediction, and perhaps the first intelligent looks of the child were directed towards the monstrance. When he could barely toddle, he would always try to follow his mother in her daily visit to the Blessed Sacrament.

One day, when little Peter Julian was about five years old, he said to his sister, who was ten years older than himself : " You are very happy to be allowed to go to communion so often. Do offer it some day for me."

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"For you!" she exclaimed, much surprised. "But what do you know about it? What do you want me to ask for you?"

The child answered: "Ask Our Lord to make me very good and gentle and pure, so that I may be a priest some day."

To become a priest—that was the one ambition of this child of predilection. Another instance proved how early the child had understood the two principal duties of piety towards God hidden in the tabernacle, viz., to keep Him company, and thus honor His Presence among us; and to unite one's self to that great sacrifice of reparation for the salvation of men.

On one occasion the child was missing for several hours. At last he was discovered kneeling on a little stool, which he had dragged close to the high altar of the parish church, with his hands clasped, and his eyes fixed upon the tabernacle.

"What are you about?" exclaimed his mother.

"I am close to Jesus, and listening to Him," replied the child.

He was "listening"—the part of Mary at Nazareth and at Bethany; the "better" part, *optimam*, as declared by Our Lord Himself.

His little heart was already inflamed, as it were, with the love of God. One day he passed a cord round his neck, took off his shoes, and, fancying he was quite alone in the church, came with a candle in his hand to make amends to the Prisoner of Love. He was surprised in the act, and laughed at for his folly. But Our Lord is said to hunger and thirst for souls thus pure and innocent; and the child preserved during his whole life the untarnished brightness of his baptismal robe.

The happy day of his First Holy Communion was the

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one that he spoke of most frequently and looked forward to with vehement desire and eager expectations. Regarding his first happy intercourse with the divine Master and Lover of souls in holy communion, these words fell from his own lips: "When I received Jesus for the first time in holy communion and pressed Him to my heart, I whispered: 'Lord, if it be Thy pleasure, I wish to become a priest.'"

Thirty years later the remembrance of this blessed day was wont to bring tears to the eyes of Père Eymard. "Oh! what graces the Lord showered upon me at my First Holy Communion," he said; "my conversion to the Lord and my consecration to His holy service then became complete." At this time, also, he was enrolled as a member of the Confraternity of the Most Sacred Heart of Jesus. "This devotion," he once remarked, "saved me." When thirteen years old, his spiritual director permitted him to approach the holy table once a week. At the age of seventeen, he had lost both father and mother by death. On this occasion he cast himself at the feet of the Blessed Virgin Mary, the Mother of God, and, choosing her for his own mother, he prayed to her most fervently that through her mighty intercession at the throne of her divine Son he might reach the goal of his ambition—the sacred priesthood. He subsequently entered the seminary at Grenoble, and he was ordained a priest in the year 1834. He labored for five years in Chatte, and later in Monteynard, as parish priest, where his memory is still held in loving veneration by the poor, among whom he "*went about doing good.*" But he felt a higher call, and entered the Society of Mary. The Oblates of Mary had just been founded. Père Eymard was to share in the trials which are inseparable from all beginnings. Later on he was to pass through similar trials, no longer as a follower,

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but as a leader ; and, remembering his past experience, he was never surprised at the storms which at one time threatened to overwhelm both himself and his work.

He rose to eminence in his Order and was made Provincial, but neither honors nor varied and engrossing responsibilities ever weakened his love for his divine Master. But now the graces of his life were to bear greater fruit. His life-long attraction pursues him. He longs to bring the whole world to Our Lord in the Eucharist, by preaching and by interior direction. He promises henceforth to devote himself to this end.

"One afternoon in January, 1851," relates Père Eymard a few days before his death, "I went to Notre Dame de Fourvières. One thought absorbed me : Our Lord in the Blessed Sacrament had no Religious Order of men to honor him in this Mystery of Love, no religious body making the Eucharist the one object to which their lives should be consecrated. *One is needed.* . promised Mary to devote myself to carrying out this idea." He added, with indescribable emotion, "Oh, what hours I passed there ! "

"Did you, then, see Our Lady, that you were so strongly impressed ? " some one asked.

This was a vital question. He had not expected it. A "yes" rose to his lips, but was half repressed through humility. They dared not question him further as to the particulars of this vision, but from that moment, as he continued to relate, he devoted himself to the labor of founding an Order expressly devoted to the Blessed Sacrament.

Four years were to elapse before the foundation of the new Order—years of painful suspense and trial. On the one hand, Père Eymard was restrained by the rules of prudence, of religious obedience, the fear of delusion, the thought of his own unworthiness, and frail

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health. On the other hand, he was drawn by an irresistible attraction, and feared to be unfaithful to the call of Divine Grace. He submitted his plans and a draft of the Rules of his Congregation to His Holiness Pius IX., who blessed and commended the work, declaring that his idea came from Heaven, and that the Church had need of this new Society. His hopes were soon to be realized.

First came, however, to Père Eymard, the greatest sacrifice of his life. He must renounce his vocation as Marist and break asunder the ties of seventeen years of mutual toil and religious affection. His nature was in the Garden of Olives. When the final moment came he was sent by his superiors to make a retreat in order to decide the question that had cost him so much painful mental struggle. Three bishops were to judge the matter. Père Eymard put himself wholly into the hands of God, submitting to every possibility. The three venerable prelates declared unanimously that God's will was too clearly manifested to admit of any further doubt, and that it was Père Eymard's duty to devote himself to this work alone. He had at first only two companions—Peter and John, but the "*supper-room*" was ready. The Archbishop of Paris, in his kind anxiety for the immediate establishment of the work, gave them a temporary dwelling in a house formerly occupied by some Religious of the Sacred Heart.

Here the "Religious of the Most Holy Sacrament" began their work like true apostles, sharing the absolute poverty of their divine Master.

Their first years were marked by trials of every kind, but Pius IX. blessed anew the work and its author, enriching it with precious indulgences and signing the laudatory brief with his own hand.

In a sketch of Père Eymard's life, found in the *Cath-*

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olic World for May, 1896, we read of the end and purposes of his work:

"The object of the Society was to honor the Holy Eucharist by means of the perpetual exposition. The Religious lived to adore, to honor, to serve Our Lord in the Blessed Sacrament, and were It taken away they would cease to be. They were not to refuse all external apostolate, but were to confine themselves to those works bearing more directly upon their one noble end.

"Jesus Christ, though annihilated and concealed under the sacramental veils, is yet King of heaven and earth. His children, therefore, should seek by their interior sacrifices and external honor to restore to Him the homage He has sacrificed for our love, and continue upon earth a service that corresponds as far as possible to the glorious adoration of the saints and angels in heaven. 'Our Lord will be taken from His tabernacle. He will be exposed. He will reign. His Religious, therefore, form His court upon earth. He is the Master, and they are the servants whose sole occupation will be to minister to His divine person.'

"They are not to share the toils of the missionary, or devote themselves to any absorbing ministry. 'They only serve the Royal Presence, and take care that the *Master is never left alone.*'

"Père Eymard's Religious meet in common, without any privileges, following the model of family life, and united solely by the bond of divine love.

"Adoration is their distinctive duty, and all others are subservient to this. Each Religious devotes two hours during the day, and one at night, to adoration, the Blessed Sacrament being perpetually exposed.

"The Divine Office is recited standing and in choir. There are no severe penances or fasts, but the spirit of

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the Order is that of entire self-annihilation. One must be always and everywhere at the Master's service, must refer to Him all personal honor, talents, and distinction. The Religious are ever encouraged to give to Our Lord in the Blessed Sacrament the homage of a love that reaches the heroism of self-sacrifice as a natural expression of duty. 'To think always of the Master, to work for the Master, with one's eyes ever upon the Master, and not upon earthly things.'

"To the silent homage of the heart is joined an apostolate of zeal for the Religious of the Most Holy Sacrament. They are to spread throughout the world the incendiary spark lighted in their own hearts and to bring all classes of society under the influence of the Sun of divine love.

"By the work of the 'First Communion of Poor Adults' Père Eymard brought to Our Lord numbers of children and young persons who had passed the age when they could have entered the parochial catechism classes, or were unable to attend by reason of the long hours of work in the factories and shops. 'The number of persons who have not made their First Communion is very great,' he used to say; 'and a young man who has not this safeguard is in great danger. He has no restraint over his passions. Later he becomes a bad father, and often a dangerous citizen.' Père Eymard sought out these poor souls, and after developing their stunted intelligences, and teaching them the truths of religion, obtained from their employers a short holiday (a few days) and gave them a retreat. Then, dressed in holiday apparel, provided by charitable hearts, they made their First Communion, and after a little feast for the body, went away rejoicing. This work has borne most consoling fruits. The children, later, bring their parents, or an elder sister or brother, for the blessing of

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a communion, and are encouraged to return every year to perform their Paschal duty in the chapel so full of sweet memories.

"By means of the 'Aggregation of the Blessed Sacrament and the Guard of Honor,' Père Eymard opened a vast field for cultivation. By these associations the laity were led to share in the Perpetual Adoration by giving an hour weekly or monthly to this gracious duty. These adorers were further sanctified by means of sermons and pious leaflets, and encouraged to devote themselves especially to Eucharistic works, to assist in preparing the poor for First Communion, and to provide for the becoming administration of the Viaticum. These associations have already found favor in our country. Besides the members of the Aggregation, as represented by the House of the Fathers of the Most Holy Sacrament in Montreal, several prominent New York churches have already joined this 'Eucharistic League of the People' ('Archconfraternity of Perpetual Adoration'). There is promise of its being established in many other cities of the United States. Père Eymard founded in 1851 a Religious Order for women under the title of '*Servants* of the Most Holy Sacrament,' with the same end and rule as the Priests', and sharing the favor of the Perpetual Adoration. It is, however, a wholly contemplative Order. But the '*Priesthood*' was ever his first and dearest affection. Besides providing a shelter in his religious houses for those whom he called 'the veterans of the sacred ministry,' and giving retreats to the clergy, he longed to secure to consecrated hearts a means of keeping alive the spirit of prayer, the divine food of recollection, which, amid the labors of parish duty, they are so seldom permitted to enjoy.

"Thus was founded the 'Priests' Eucharistic League.' The American members held their first convention at the

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University of Notre Dame, Indiana, in August, 1894, and this meeting resulted in a Eucharistic Congress at Washington. The association unites the priesthood in the fraternal bond of Jesus Christ, requiring them to spend one hour every week in adoration before the tabernacle, leading them to come from the Eucharist as Moses from Sinai, or the apostles from the Cenacle, full of fire to announce the divine word.

"Père Eymard died in 1868, worn out with his labors and his zeal. His body rested in death before the very altar at La Mure where as a little child, coming to 'listen to Jesus,' he had been won to His service forever. But in thirty years his Order has spread throughout Europe and found a congenial soil in America. There are five houses of the Order in France, and others at Rome, Brussels, and Montreal.

"It is consoling to be told that in Paris, where wickedness and infidelity so abound, the stone steps leading to the Chapel of the Perpetual Adoration are continually worn away by the thronging multitude of adorers, rich as well as poor, who haunt the sanctuary, and that gentlemen of rank and fortune share the nocturnal adoration with the poor artisan."

Père Eymard sleeps in peace, but his spirit lives on in the Congregation and in the works that he has founded. What could be more impressive than his almost dying words to his loved children: "What does it matter if I am taken away? Have you not always the Holy Eucharist?"

The Priests' Eucharistic League.

The object of this pious association of priests is: (1) To respond to one of the most ardent desires of Our Lord Jesus Christ, viz., to be visited by "His friends"—the

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priests—in order that they may be drawn nearer to Himself in the Holy Eucharist and learn to draw life from the life-giving sacrament—the beginning, centre, and end of the priesthood. (2) To unite more closely the priests of this association by the bonds of brotherly love and by a life in the same spirit, so that they may edify one another by the mutual example of faith and charity towards the Eucharistic God, and participate in all the prayers, merits, and good works of thousands of associates in the whole world. (3) To make the priests zealous apostles of the Holy Eucharist in their strenuous efforts to inculcate upon the faithful greater devotion to the Blessed Sacrament. (4) To sanctify the priests as well as the souls under their care.

The Hour of Adoration.

The chief obligation is the Hour of Adoration before the Blessed Sacrament, and its purpose is to honor Our Lord in the Holy Eucharist; to meditate; to make acts of faith, adoration, reparation, and thanksgiving; to plead for mercy and grace; in particular, to lead the adorers to self-knowledge, to the correction of their faults, to the practice of virtue, to the perfect conformity to the will of God and to the faithful following of Christ, so that each one can assert with the holy Apostle, "Vivo, jam non ego, sed vivit in me Christus."

Pope Leo XIII. blessed and approved the Association by a special Bull. From that time, especially, dates its marvellous growth and success. The names of many thousands of priests from every part of the world are inscribed on its register.

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The People's Eucharistic League.

(ARCHCONFRATERNITY OF PERPETUAL ADORATION.)

All Catholics may become members of the Perpetual Adoration by promising to make an hour or half-hour's adoration weekly before the Blessed Sacrament, either exposed or enclosed in the tabernacle.

Those who make the hour's adoration weekly or even monthly, can be affiliated to the Society of the Most Blessed Sacrament. The affiliation entitles them to a share in all the indulgences, and the merits, prayers, and good works of the priests of the Congregation, and of the pious associations connected with it, such as the "Agrégés du Très Saint Sacrament," the "Prêtres Adorateurs," etc. The members of the Perpetual Adoration who are affiliated may obtain a plenary indulgence for every hour of adoration, if holy communion has been received in the morning, and seven years and seven quarantines if communion has not been received. This indulgence may be gained daily. Those who make the half-hour's adoration, while not entitled to the indulgences, share in the merits, prayers, and good works, etc., as above. To obtain the affiliation they are required to register their names at one of the houses of the Order, 27 Avenue Friedland, Paris; or 320 Mount Royal Avenue, Montreal, Canada.

Virtues of Père Eymard.

It is always a pleasant and profitable study to examine into the dominant virtues of the saints and of those who have died in the odor of sanctity. Père Eymard himself has written something about the virtues that he strove most eagerly and constantly to acquire. The Eucharist was the dominant thought of his life, and, of course, his

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chief characteristic virtue was zeal for the eucharistic kingdom of Christ.

"I do not seek to be eminent in virtue for myself," Father Eymard writes; "but my service exacts that I should do everything in the most perfect manner, and especially that I should acquire such virtues as are most pleasing to, and most in sympathy with, the heart of Jesus. First, then, modesty, which is as the etiquette of the royal service of the Eucharist; then humility, sweetness, bearing patiently with others; little virtues, which, like violets, thrive best in the shade, are nourished with dew, and which, though not making any show, do not fail to spread a sweet smell. Our Lord was the essence of modesty; His life was a perfect pattern of it. The Christians in the first centuries looked upon this virtue as one of His distinctive characteristics, and St. Paul exhorts them *per modestiam Christi* (2 Cor. x. 1). It is a quality equally dear to the heart of Mary. It should be the distinguishing characteristic of the servant of the Blessed Eucharist. Interiorly, modesty honors our Master, preserving us, in a religious respect, at His feet; exteriorly, it exercises us in all virtues, for it is a constant mortification of the senses. It makes our tongues loving and charitable, our looks pure, our appetites temperate; it involves, likewise, the constant practice of humility.

"The way to acquire it, and to keep it, is to live continually in the presence of Jesus, remembering that His eye is always watching us.

"How few people have I found, even among pious persons and Religious, who were thoroughly modest *tête-à-tête!* Modesty in the streets is easy enough: one fears scandal. But to maintain modesty on every occasion in private life is difficult, because it is the immolation of naturalism in our daily intercourse. To be thoroughly modest, one must be supernatural with everybody."

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Father Eymard possessed this virtue in an eminent degree. By dint of constant watchfulness and hard fights, it had become a second nature to him. Even in speaking to others, it was remarked that he rarely seated himself very close to them, or looked them in the face; but generally fixed his eyes on some pious picture, though without any effort or affectation. Every one felt that his presence inspired respect and a certain reserve; his very look made one recollected. He used to say to his young priests, "Become shy. I was given that advice when I was only eighteen by the General of the Grand Chartreux; I have never forgotten it, and it has been very useful to me."

One day he was reproached for not having acknowledged an intimate friend whom he had met. He said simply, "I am very sorry; but I never saw him. In the street I never look at any one closely enough to distinguish one from the other."

"Chastity," he would say, "is the crown of modesty. By it one becomes the friend of the King—*Qui diligit munditiam cordis, habebit Regem amicum* (Prov. xxii. 11). Jesus, then, loves in us Mary His Mother, the purest of all virgins. . . . To be humble is to love Jesus Christ in His humiliations. It is to receive from God, with thorough submission of heart, the humiliations which fall to our lot, and to look upon them as a blessing. It is to accept our state and its duties, and not to blush at our condition. If I love Jesus, I ought to be like Him, love what He loved, do what He did, what He preferred above everything. . . . How easy this humility of heart is! It is only a question of imitating Our Lord Jesus Christ and of loving Him. Our Lord does not ask us to love humility for its own sake; but to love Jesus in His humiliations. . . . 'The sacrifice,' you will say, 'is the same.' Yes; but sacrifice for the sake of

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sacrifice alone is difficult; for one whom we love, it becomes light—witness the mother who immolates herself habitually for the child of her love. The humility to which we must aspire is not that alone which consists in transferring to God all the honor of success, and which we can practise in the time of abundance and prosperity; but when assailed by temptations, by interior storms which overwhelm both heart and mind, by outward trials which threaten the very existence of our most cherished works, if then we can say to God, 'My Lord, I thank Thee! I deserve all this, and give Thee thanks that I am not fallen even lower,'—that is true humility, the humility of Our Saviour and His saints."

Father Eymard's humility was of this stamp; but he wanted every one to forget that he was humble. He appeared to accept men's praises; but would say afterwards to his intimates: "When I am praised, I feel that I am being insulted, or that they are laughing at me. But I would rather receive praise in silence, than protest. How many, while protesting humility, do it in reality to place crowns on their own heads!

"Humility begets gentleness, sweetness. He who knows what he is, is gentle with his neighbor, gentle and patient with himself. If he is tried, he knows that he deserves nothing else. The contrarieties, the vexations of others are only, after all, God's instruments. As for himself, he knows what he is at bottom; and without murmuring against his miseries, he bears them with patience, as the poor man does his rags, or as the little child allows its weakness, knowing its mother's heart. To become gentle, I shall not try and reason with myself, nor struggle too much against my nature, nor rouse myself to penance or vengeance against myself. All this is too militant, and would awake feelings the reverse of gentle. But I will look upon Jesus, in His sweetness and

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gentleness and meekness. I will think of His wish that I too should be meek and gentle, loving and humble. In Jesus all is love and light.

"But especially I will contemplate the Blessed Eucharist. I will eat of this divine manna, and thus every morning make my provision of sweetness for the day. In the heart of Jesus there is no indignation, no desires of vengeance towards His enemies. He is all tenderness and compassion. He is gentle by nature, gentle by His mission. The little child, the grievous sinner, do not fear the Saviour; the poor, the little ones in this world, all love Jesus. But, besides all this, it is my duty to be gentle and meek. Am I not the servant of the servants of God? Of what use is severity? or harsh and cutting words? It is Our Lord Who is Master."

This was the keynote of his life as Superior. "Let others be fathers," he would say, "as for me, I only aspire to be your mother. It is the custom of little minds, the moment they see a fault, to wish to correct it. As for me, I prefer waiting till Our Lord Himself makes the person conscious of the defect: *then* I speak or act. Otherwise, it is I who see what is wrong, and not the person who is to amend it. Of what use is it to go before grace? or to flatter myself that I am wiser than Our Lord, by wanting to do that for which He has not yet found the fitting time?"

Such was Father Eymard. Loving, gentle, humble, modest; but with a goodness which had no limit; a gentleness which never varied; a humility which was as genuine as it was attractive; a modesty without stiffness. Such were the fruits of that "death in Jesus Christ," of which he was always speaking; such the perfumes with which he daily embalmed Our Lord's body in the Blessed Eucharist.

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Method of Adoration According to the Four Ends of Sacrifice.

Explained by the Rev. Père Eymard.*

The Hour of Adoration is divided into four parts. During each quarter of an hour we are to honor Our Lord by one of the Four Ends of Sacrifice, that is, by *Adoration, Thanksgiving, Reparation, and Prayer or Supplication.*

FIRST QUARTER OF AN HOUR—ADORATION.

1. Adore Our Lord in His Divine Sacrament by, first, the exterior homage of the body.

As soon as you perceive His adorable Presence in the sacred Host † genuflect profoundly and with extreme reverence as an evidence of your faith and love. Adore Him in union with the Wise Men, when prostrating themselves to the earth they adored the infant God, cradled in an humble manger and wrapped in swaddling-clothes. After this first silent and impulsive act of homage, adore Our Lord by a vocal Act of Faith. This Act of Faith is needed to awaken

* Extract from his beautiful work "La Présence Réele."

† In the houses of the Congregation of the Most Blessed Sacrament there is continual exposition.

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the senses and render them susceptible to the influences of devotion.

It will open to you the heart of the divine Master, and the treasures of His grace. Be faithful to it and make it with simplicity and devotion.

3. Offer now to Jesus the homage of your whole being, specifying the homage of each particular faculty of your soul. Offer Him your mind to know Him better, your heart to love Him, your will to serve Him, your body with all its senses, that each may glorify Him in its own way.

Offer Him your thoughts, that the Eucharist may be the dominating thought of your life and may reign over your heart and its affections; calling Jesus your God and your King, and desiring no other aim in life than to serve, to love, to glorify Him. Give Him your memory, that it may dwell on Him alone, and thus desire to live but for Him, in Him, and through Him.

Since your adoration is in itself so weak and imperfect, unite it to the adoration of the Blessed Virgin at Bethlehem, at Nazareth, in the Cenacle, on Calvary, and before the Tabernacle. Unite it to the adoration of holy Church and all pious souls who are adoring Our Lord at this moment, and with the heavenly court, glorifying Him in heaven, and your adoration will share in their merit and holiness.

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SECOND QUARTER OF AN HOUR—THANKSGIVING.

1. Adore the immense and personal love of Jesus Christ for you in the Holy Eucharist.

That you might not be left lonely and orphaned in this land of misery and exile He comes Himself from heaven to abide with you and to be your Consoler and Comforter. Thank Him then with all your heart and with all your strength. Thank Him in union with all the saints.

2. Wonder at and admire the sacrifice He makes for you in His sacramental state. He conceals His divine and human glory that you may not be dazzled or blinded by its splendor and effulgence. He veils His majesty that you may dare to approach Him familiarly and speak with Him as friend to friend. He restrains His power and holds it captive that He may not punish or affright you. He hides from you His wondrous perfections that your weakness may not be discouraged. He tempers even the ardors of His divine love, the love of the Sacred Heart, lest you could not support its strength and its tenderness. He permits His divine goodness alone to escape and to radiate from the sacred Host as the rays of the sun shine through a light and fleecy cloud. Oh, how good He is, your sacramental Jesus !

He receives you at all times, day or night. His love knows no repose. He is ever full of sweetness to you. He forgets your sins and your imperfections when you visit Him, to testify only

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His happiness, His delight, at your visit. It would seem that He needed you to make Him happy. Oh, thank, then, this dear and loving Jesus with all the effusion of your soul. Thank the heavenly Father for having thus given you His divine Son. Thank the Holy Ghost for this new Incarnation of Our Lord upon the altar by the ministry of the priest, and for you personally.

Invite heaven and earth, angels and men, to join you in thanking, in blessing, in glorifying Our Lord for His marvellous love.

3. Contemplate with wonder the humiliations of the sacramental state which Jesus has taken upon Himself for love of you. He is poorer in the Holy Eucharist than in Bethlehem even, for there He had His Mother, and here he has her not. He has brought with Him from heaven only His grace and His love. How obedient He is! He yields a sweet, a prompt obedience to every one, even to His enemies.

Admire His humility. He descends to the borders of annihilation, uniting Himself to the common and inanimate matter of the Sacred Species, whose frail elements have no consistency but that given them by the word of the Almighty which preserves them continually. His love for us keeps Him our prisoner forever. It is the chain that binds Him until the end of the world in that eucharistic prison that should be our heaven upon earth.

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Unite your thanksgiving to that of the Blessed Virgin, before the Incarnation, and, above all, before holy communion. Repeat with her in joyous accents, the Magnificat of your thanksgiving and love, and say continually: "O Jesus, how good, how loving, how lovely art Thou in Thy divine sacrament!"

THIRD QUARTER OF AN HOUR—REPARATION.

1. Adore and console Jesus abandoned and despised by men in His sacrament of love. Man has time for everything except to visit his Lord and his God Who waits for him so patiently and thirsts for his love in the tabernacle. The streets, the theatres are crowded; the house of God, alas! is empty. "O poor Jesus, O neglected Jesus! how canst Thou abide such indifference from those Thou hast purchased at so great a cost; from Thy friends, from Thy children, from me!"

2. Weep over Jesus betrayed, insulted, mocked, and crucified more cruelly in His sacrament of love than in the Garden of Olives, in Jerusalem, or on Calvary. And it is too often those whom He has most loved, most honored, and most enriched with His gifts and graces who offend Him most, who dishonor Him most in His holy temple by their irreverence—who crucify Him anew by tepid or even sacrilegious communions.

O divine Jesus, couldst Thou have believed

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that the very greatness of Thy love would furnish man with an object for his malice, that he would turn against Thee even Thy most precious gifts and graces!

And I, alas! have I nothing to reproach myself with? Have I ever been negligent or unfaithful to Thee?

3. Adore Jesus, and seek to make reparation for the negligence, profanation, and sacrilege that He meets with so frequently. Offer with this intention all the sufferings that you must endure during the day or the week. Impose upon yourself some penance for your own sins and those of your relations, or for those whom you have disedified by your want of devotion in church, or even by your distractions and levity.

4. But since all your satisfactions and penances are so few and so worthless in reparation for such great sins, unite them with those of Jesus Christ your Saviour on the cross. Gather up the precious blood that flows from His sacred wounds and offer it to the Divine Justice in reparation. Offer the prayers and sufferings of the crucified Jesus to the heavenly Father, and beg in return grace and mercy for yourself and all sinners.

Unite your reparation to that of the Blessed Virgin at the foot of the cross, and you will obtain all that you ask through the love of Jesus for His immaculate Mother.

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FOURTH QUARTER OF AN HOUR—PRAYER.

1. Adore Our Lord in His most divine sacrament, pleading unceasingly for you, showing His sacred wounds, His sacred heart pierced with the lance to His heavenly Father to win mercy for you and yours. Unite your prayers to His and ask what He asks.

2. Jesus prays His heavenly Father to bless, to exalt, to defend His Church; He prays Him to make it better known, and better loved and served among men. Pray for Holy Church so tried, so persecuted in the person of the Vicar of Jesus Christ, that God may deliver him from his enemies, that he may convert and bring them humbled and repentant to his feet.

Jesus prays continually for the sacred priesthood, that its members may be filled with the grace and unction of the Holy Spirit; that they may grow in all virtues and be consumed with zeal for His glory and the salvation of the souls He has purchased with His death on the cross. Pray earnestly for your archbishop, that God may preserve him to you, that He may bless and console him and grant success to his zealous desires for God's greater glory.

Pray for your pastors, that they may grow in the virtues of their state and may be enlightened and strengthened to lead and sanctify the little flock confided to their solicitude and direction.

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Pray that God may grant to Holy Church many and saintly vocations to the priesthood. A holy priest is the greatest gift of heaven. He may bring down the blessings of God upon a whole city.

Pray for all Religious Orders, that they may be ever fervent and faithful in their apostolic vocation, and that all whom God calls to the Religious life may have the grace to answer the divine call and be ever faithful to it. One saint may save an entire nation, and his prayers are a surer safeguard and protection to his country than the might of armies.

Pray for the fervor and perseverance of pious souls in the world who are vowed or devoted to the service of God. To the tender charity of His sacred heart they, too, are Religious, and have greater need of prayer and assistance, because they must face greater dangers and greater sacrifices.

4. Ask of God the conversion of some great sinner, and in an appointed or definite space of time. Nothing gives so much glory to God as these marvellous manifestations of His mercy and grace.

Then, at last, pray for yourself, that you may become more holy, and may spend your days in a manner pleasing to God.

Pray for the holy souls in purgatory.

Make a little bouquet of your prayers and your sacrifices, offer it to Jesus, and ask Him in return for His loving benediction.

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Visits to Jesus in the Tabernacle.

We all believe that the Blessed Sacrament is the true body and blood, soul, and divinity of Our Lord Jesus Christ, under the appearance of bread and wine. Yes; we all BELIEVE it, but—do we REALIZE it ?

We can imagine your indignant asseveration, that you do; but have patience and think a little. When you discuss, say, over the breakfast table, some terrible railway accident, earthquake, explosion, or any one of the calamities which sometimes startle us in the morning papers, you doubtless feel great sympathy for the sufferers, and, if the account be in a reliable paper, you *believe* the report of the accident. But do you imagine you have *realized* it ? If you could properly picture to yourself the mangled limbs and the agonies of those unfortunate people, crushed past recognition beneath, say, the debris of two express trains, do you imagine you could dismiss the subject from your thoughts at a moment's notice, with a mere: " Dear me ! how dreadful " ?

Why, if, in cutting your bread, the knife slipped, and made but a slight wound upon your hand, that insignificant occurrence would make more *real* impression on those present than

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half-a-dozen accounts of wrecks or of collisions.

So it is with our belief in the Blessed Sacrament: we all believe in it, believe in it without the shadow of a doubt; but we *realize* it so lightly, that hours and days pass by without our thinking of its presence in the world. Indeed, many, perhaps, who would not dream of missing their Sunday Mass are actuated, if they would but examine themselves, not so much by the desire of coming into the presence of the Holy Eucharist and of assisting at its sacrifice, as by mere habit of obedience to the Church, or through fear of becoming guilty of mortal sin by culpable absence. Not that I depreciate for one moment either of these motives—God forbid! *Only,* if we *realized* what we profess to believe, we would require *no* command from the Church to make us hear Mass, and *no* threat of incurring the guilt of sin by failing to do so.

There are many persons who wish they had lived at "the time of Our Lord." Now, *this* is ten thousand times *more* the time of *Our Lord* than when He walked the earth *in His visible* humanity. *Then* He was corporally present in but one place at a time, and, comparatively speaking, but a small number of men were blessed with the sight of His divine countenance. But *now,* in every place where His word is preached, He Himself abides, not in figure, but in reality.

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Many of you live quite close to a church; you, perhaps, pass it daily in your walks, or as you go to and from your work. Do you think of it? Do you realize that He Himself is there, as truly present as He was present in the Holy Land eighteen centuries ago? Do you realize that the same pierced hands are waiting there to bless you, the same gentle eyes to gaze upon you, and that the same adorable heart is calling you, loving you, waiting for you to give it some little sign of love, or at least recognition—if nothing more than a genuflection?

Oh! do you think that if Catholics realized what they believe, it would be possible to go into a church at *any* hour and find it empty? Do you think that people—aye, and good people, too, who go regularly to their duties, and, perhaps, hear Mass daily—could pass and repass churches without seeing or feeling the necessity of entering, even if only for a moment?

Again, others, after five minutes' prayer, seem to find nothing to say, and, if they have not come provided with some book of devotions are at a loss what to do, and what to think about. Now, supposing you *had* lived centuries ago, and, by some happy chance, had dwelt near the holy house at Nazareth: if our dear Lord had given you permission to go in and speak to Him as often as you wished, would you not have found *something to say?*

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Would you not have wished to discuss with Him every daily joy and sorrow, to seek His sympathy in every disappointment or contradiction? Would you not have entered sometimes to thank Him for gladdening the earth with His presence, to acknowledge His kindness, to beg some gift, or to ask a blessing on yourself and others? And if any one insulted or denied Him in your hearing would it not be an occasion for you to hasten and assure Him that you, at least, would always show Him love and veneration? Even supposing that at times you *had* nothing to say, would you not still have loved to enter, and to stay near Him, blessed by the mere fact of His sacred presence?

Alas, people will cheerfully undergo endless pains and fatigues in making pilgrimages to holy relics and holy places, and yet they will not turn down the next street in order to visit Him from whom both relics and places derive their holiness!

Truly we "have eyes and we cannot see, ears and we cannot hear." I am afraid we have also understandings and we cannot understand!

Perhaps you will object to me that in His sacramental life Our Lord does not speak to and console you as He would have done in His home at Nazareth?

Your very objection proves how little knowledge and experience you have of the Holy Eucharist. God Himself has said, "Come to Me, all ye

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that labor and are burdened, and I will refresh you;" and none can go to the Blessed Sacrament with faith, with earnestness, and, above all, with love, without experiencing the infallibility of that divine promise. Go to the altar when you are in grief, and at the feet of Jesus you will find resignation, if not consolation; go to the Blessed Sacrament when you are beset with worries, doubts, and discouragement, and in the silence of the sanctuary you will remember that a faithful friend is near you, one Who has said, "Behold! I am with you *all days,* even to the consummation of the world." Go to the Holy Eucharist simply out of love; and oh! with what divine peace will your hidden God repay you, filling your soul to overflowing with the sense of His awful, yet most gentle, Presence. Even if to try your faith and affection He occasionally withdraw all sensible consolation, so that you find yourself filled with distractions, and apparently deprived of all devotion, why should you fear? He is none the less there because He does not see fit to speak to you. Say to Him, in the words of the saintly Father Eymard, the Apostle of the Blessed Sacrament: "O my God, when I loved Thee with tenderness I was very happy; now, my heart is cold and desolate. . . . Well, I will love Thee more than the sweetness of Thy love! Does my heart tell me I do not love Thee? I will love Thee in spite of my heart—with my will!"

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Oh, if we only learned to realize that the Blessed Sacrament *is our God*, what a sense of joy and *protection* would enter into our lonely lives! God living here *with* me; God living here *for* me. We would haunt our altars at every untoward circumstance, at every grief and trial that crossed our path. Instead of which I have seen good, pious Catholics, who, when oppressed with sorrow, have shut themselves up *for days*, considering that the bitterness of their woe dispensed them from their daily Mass and visit! Poor souls! How little they know Our Lord, to think that, because they are unable to go through their usual prayers and devotions, it is useless to come in before Him! They would not have acted thus in what they are pleased to call "the time of Our Lord." They would have known that the mere sight of their tears was prayer enough for Him. God, the eternal, immutable God, is the same *now* as *then*, and now, as then, He never sees His children weeping in His presence, without being moved to compassion.

Finish these considerations with some practical little resolutions.

First, then, let us resolve never to pass by or near a church without entering it. If we have plenty of time surely we need not grudge Our Lord a few moments, while we make a quiet little act of adoration at His feet? If we are pressed for time, let us still enter, if only to make a genuflec-

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tion, and hurry out again. For, even if we do not say one word with either heart or lips, what does that genuflection mean ? It is *in itself* an act of faith, and a proof of love: an act of faith, because, by that reverent bending of the knee we acknowledge the Divine Presence; a proof of love, for surely, if we were indifferent to that Presence, we would not have troubled to come in and pay it homage.

And, supposing time does not permit of even a moment's visit, let us at least salute our Master in our hearts, and not be ashamed to acknowledge Him as we pass His door, reverently raising our hats, or quietly making the sign of the cross—Protestant smiles and astonishment notwithstanding.

Above all, let us always remember that every time we set foot in a church where the Blessed Sacrament is kept God does us an immense favor and condescension in allowing us to enter His presence; and let us beware of that feeling which sometimes creeps into our hearts (after, say, turning *a good bit* out of our way to visit the Blessed Sacrament), a feeling that we have been very good indeed, and that, in fact, Our Lord ought to be grateful for the trouble we have taken, and the attention we have paid Him !

Adoremus in eternum Sanctissimum Sacramentum !

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How Often ought We to Visit Jesus in the Tabernacle.

We cannot visit our blessed Lord too often.

Love and devotion will determine the frequency of our visits. Time will not fail, where there is a good will. Our love of Jesus will draw us insensibly to the Tabernacle; we shall find our supreme happiness at the foot of the altar; we shall find the "Courts of the Lord" most attractive; we shall cry out with the prophet: "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord" (Ps. lxxxiii. 2, 3). But, alas, how often the "courts of the Lord" are lonely and abandoned! The palaces of the rich, of kings, and of princes are thronged with visitors and courtiers who pay them homage; and shall the palace of the King of kings, the Lord of lords, be deserted and forgotten? Jesus is in the tabernacle, how few visit Him! Jesus is in the church, and the church—oh, how lonely! Jesus is on the altar, as on a throne of love, to receive all, to bless all, to bestow His grace; yet how few come to receive His blessing, to ask His favors!

"His delights are to be with the sons of men," yet how few men find their delights with Jesus! May the Lord forgive us our past ingratitude and forgetfulness, our coldness and neglect! In the future let us not be among the ungrateful; let

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us visit Jesus in the tabernacle often. How often? St. Mary Magdalen of Pazzi used to visit the Blessed Sacrament thirty-three times each day. Blessed Margaret Mary, St. Teresa, St. Mechtildis went to the church as often as they could, and never grew weary of praying before the tabernacle. St. Aloysius wished to remain always in presence of the Blessed Sacrament. A sainted nun being asked how she could spend so many hours day and night before the altar, replied: "I could remain there for all eternity." Poor we, how unlike the saints, how far from God, and still God so near! If we have not the love to spend hours, to spend even one hour once a week or once a month, let us resolve, in gratitude to Jesus, to pay one visit of a quarter of an hour every day to our beloved Lord; and let us resolve that when we are prevented on any day from going to the church we shall make our daily visit at home in spirit, and with our face turned to the nearest tabernacle. In these daily visits, never fail, whether in the church or at home, to make an act of spiritual communion. We call your attention to the next chapter in this book on "Spiritual Communion."

A visit of a quarter of an hour can certainly not be called long. How much time is spent every day in idle conversation! How much valuable time is frittered away in doing or saying what amounts to nothing! Alas! that people should complain of *ennui* and of not knowing what to do

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"to kill time"! How little, after all, is a quarter of an hour for Jesus in the tabernacle, Who remains there *for us* the whole day!

The hours before the Blessed Sacrament, the hours given to God, how precious, how consoling, they will be at the hour of death! "Taste and see that the Lord is sweet;" yes, taste and see the sweetness of the love of Jesus in the tabernacle and you will find the happiest moments of your life are those spent at the foot of the altar; you will find yourself unhappy and disconsolate, if only one day in the year you were deprived of the privilege and blessing of visiting your divine Lord in the sacrament of His love. "Blessed are they that dwell in Thy house, O Lord: they shall praise Thee forever and ever" (Ps. lxxxiii. 5). What a consolation on our deathbed it will be to be able to say with the pious Royal Psalmist: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. I have walked in my innocence: redeem me, and have mercy on me. My foot hath stood in the direct way: in the churches I will bless Thee, O Lord" (Ps. xxv. 8, 11, 12).

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Spiritual Communion.

I.

AN ACT OF SPIRITUAL COMMUNION.

"My Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee—never, never permit me to be separated from Thee."

Note well that such an act of spiritual communion should be made at every "visit" to Jesus in the tabernacle; at holy Mass, when we do not receive the Sacrament; occasionally during the day or at least at morning and night prayers. The pious adorer should live in constant union with Jesus.

II.

St. Teresa was wont to say to her spiritual daughters: "So often as ye hear holy Mass, al-

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though ye be unable to communicate, you can make a spiritual communion, which is of great value." Now, according to St. Thomas Aquinas, the Angelic Doctor of the Church, spiritual communion consists in a lively desire to receive the Most Holy Sacrament of the Altar. "For," saith the saint, "he who believeth in Jesus Christ, and conceiveth the ardent desire to receive Him therein, spiritually eateth Him, so far as He is veiled under the forms of this sacrament" (Ott, "Eucharistie-Buch," p. 356).

III.

ST. THOMAS AQUINAS ON SPIRITUAL COMMUNION.

A.D. 1274.

This is the difference between the corporal aliment and the spiritual, that the corporal is changed into the substance of him who eats, and so cannot avail to sustain life if it be not taken in very deed; but the spiritual aliment transforms a man into its own self, as Augustine witnesseth (Confess. l. vii., c. x.), who heard, as it were, the voice of Christ saying to him: "Nor shalt thou change Me into thee, like unto the food of thy flesh; but thyself shalt be changed into Me." Now, one may be changed into Christ, and made one body with Him by a desire of the mind, even without the receiving of this sacrament.

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In this sacrament Christ is contained, not under His own proper species (*outward sensible form*), but under the species of the sacrament. Now, Christ may be eaten spiritually in two ways. One way, as He is under His own proper species; and so the angels eat Him spiritually, forasmuch as they are joined to Him in the fruition of perfect charity, and in clear vision (that Bread which we hope for in the heavenly country), and not, as are we here below, by faith. Another way Christ may be eaten spiritually, as He is under the species of this sacrament—to wit, insomuch as one believes in Christ, together with desiring to receive this sacrament. And this is to receive spiritually, not only Christ, but also this sacrament; but does not pertain to the angels. And so, although the angels spiritually feed on Christ, it does not belong to them spiritually to feed on this sacrament.

Though one have not received this sacrament in deed, he may obtain its effects, if he have the sacrament itself in his desire. And so, as some even before they be baptized with water are baptized with the Baptism of Flame (*Baptismo Flaminis*) through their desire of Baptism, some likewise do eat this sacrament spiritually before they receive it sacramentally.

But this happens two ways. One way by the desire of receiving the sacrament itself; and thus are said to eat, or be baptized spiritually, and not

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sacramentally, such as desire to receive this sacrament now, since it has been instituted. Another way by a figure; so saith the Apostle (1 Cor. x. 2) that the fathers of old were *baptized in the cloud and in the sea, and that they ate the spiritual meat, and drank the spiritual drink.*

None the less is the sacramental eating itself not without avail; for that the reception in act of the sacrament itself bestows, in more fulness than does the mere desire, its proper effects.

IV.

ST. ALPHONSUS ON SPIRITUAL COMMUNION.

A.D. 1787.

The holy Council of Trent greatly praises spiritual communion, and encourages the faithful to this practice. Hence all devout souls are accustomed often to practise this holy exercise of spiritual communion. Blessed Agatha of the Cross did so two hundred times a day, and Father Peter Faber, the first companion of St. Ignatius, used to say that it was of the highest utility to make spiritual communions in order to receive the sacramental communion well. All who desire to advance in the love of Jesus Christ are exhorted to make a spiritual communion at least once in every visit that they may pay to the Most Holy Sacrament, and at every Mass they hear; and

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it would even be better on these occasions to repeat the communion three times, *i.e.*, at the beginning, in the middle, and at the end. This devotion is more profitable than many suppose, and at the same time nothing can be easier in practice. Blessed Jane of the Cross used to say that a spiritual communion can be made without any one remarking it, without being fasting, without the permission of our director, and that we can make it at any time we please—an act of love does all.

A SHORT ACT OF SPIRITUAL COMMUNION.

I believe that Thou, O Jesus, art in the Most Holy Sacrament! I love Thee and desire Thee! Come into my heart. I embrace Thee. Oh, never leave me! "May the burning and most sweet power of Thy love, O Lord Jesus Christ, I beseech Thee, absorb my mind, that I may die through love of Thy love, Who wast graciously pleased to die through love of my love."

—St. Francis of Assisi.

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How to Employ the Hour of Adoration

AND THE TIME OF OUR VISIT TO JESUS IN THE TABERNACLE MOST PROFITABLY.

SAINTS and ascetical writers have offered many valuable suggestions on this subject and the best fruits of their thought we find embodied in the following chapter from "The Dove of the Tabernacle."

In it we are directed how to employ the time of our visit by making acts of Faith and Adoration, Thanksgiving, Reparation, and Petition.

"As in hearing Mass, and in thanksgiving after holy communion, so also in visits to the Blessed Sacrament, each person does best to follow the inspirations of grace, and to adopt the method best suited to his capacity, and which best excites his piety and devotion. The acts we are about to suggest will be useful to all, and ought to occupy more or less of the time of our visit. We kneel reverentially and modestly before the altar; we excite our faith; we make an act of firm faith in the real presence of Jesus Christ in the Most Holy Sacrament; my Jesus, my God, I believe Thou art really present in the Most Holy Sacrament of the

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Altar. Our first act is divine firm faith. We then make a spiritual communion by inviting Jesus Christ into our hearts, and when Jesus comes into the soul our second acts are

ACTS OF ADORATION, LOVE, AND THANKSGIVING.

"Adoration, love, thanksgiving to Jesus! What thoughts crowd upon the mind! God, so great, so infinite; we, so little, so worthless. God, so pure, so holy; we, so sinful, so cold. What shall we do? We invite heaven and earth to join us; we offer to Jesus the adoration, love, and thanksgiving of the saints on earth and blessed in heaven. Thus united with holy souls so dear to Jesus we take courage, we look with more confidence but deeper humility to the tabernacle; we say in the very depth of our souls: My Jesus, I adore Thee in the Most Holy Sacrament. I pay the homage of my understanding to Thee as my God, my Creator, my Redeemer, my All. We love Jesus; we offer to Him our hearts, with their affections now and forever; we never get tired repeating: 'I love Thee, Jesus, with my whole heart and soul and strength and mind.'

"What shall we say of thanksgiving? Thanksgiving to Jesus ought to end only with our lives; we owe Him everything. Before the altar, in the silence of the sanctuary, is the place to remember the benefits of God, and to thank Him. We first

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thank Him for giving us Himself in the Mass for our sacrifice, for giving us His body and blood in holy communion as our food, for remaining day and night in the tabernacle, for permitting, nay, inviting, us to visit Him.

"We thank Him for all the graces we have received from all the Masses we have ever heard, from all the holy communions we have ever made, from all the visits we have ever paid Him. We thank His patience, that spared us when we deserved hell a thousand times; we thank His mercy, that gave us life when we were dead in sin; we thank Jesus for His secret hidden graces, of which we know nothing, but on which, on the Day of Judgment, we shall find depended our eternal salvation; we thank Him for the faith, the true faith of Jesus Christ: in a word we will desire to thank Him as He deserves. No prayer, says St. Augustine, is more beautiful than 'Deo gratias.'

ACTS OF REPARATION.

"A spirit of reparation is an essential part of devotion to the Blessed Sacrament. We cannot love God without being pained by sin even in others. We cannot love Jesus without being wounded by the insults offered to His sacred heart in the sacrament of His love. Of this our blessed Lord bitterly complained to His chosen servant, Blessed Margaret Mary Alacoque. 'Be-

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hold,' said He, 'this heart which has loved men so much, that it has spared nothing, even to the exhausting and consuming itself, to testify its love; and yet in return I receive from the greater number but contempt, coldness, ingratitude, irreverence, sacrilege, in the sacrament of My love.' To encourage every one to a spirit of reparation, our blessed Lord added, 'Upon those who will render Me this honor [that is, reparation], or cause it to be rendered to Me, I promise thee that My heart will expand to diffuse upon them the influence of its divine love.' This promise of Jesus Christ, what a strong motive to induce us to the practice of reparation!

REPARATION FOR OURSELVES.

"We all, even the very best among us, have sufficient reason to make reparation for our own sins and ingratitude to Jesus Christ. Kneeling before the Blessed Sacrament, the soul in peace, alone with God, the noise of the world hushed in silence, we shall see our sins in the light of the sanctuary. Our countless sins—the sins of our youth; the sins of our maturer age; the sins of our gray hairs; the sins of thought, word, and deed; the sins of omission, the sins occasioned in others; what a multitude rises up before the soul, and each sin a direct insult to the Sacred Heart of Jesus. Again our coldness, our irreverence at

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Mass and holy communion, our neglect of Jesus in the Blessed Sacrament—shall we say our sacrileges? May Jesus save us and all Christians from the greatest of sins—sacrilege. Here we find sufficient matter for reparation. The true reparation is to weep before Jesus over our sins, to beg of Him tears of sorrow, that He Himself may wash away our sins in His precious blood. 'I will recount to Thee all,' says the prophet, 'all my years in the bitterness of my soul' (Is. xxxvii. 15).

REPARATION FOR OTHERS.

"The pious soul will endeavor to make reparation to Jesus for the sins of others. The sins of a wicked world, the insults offered to the Blessed Sacrament during the last nineteen centuries, would make an angel weep; all these Jesus foresaw, when for us He instituted the sacrament of His love. Let us try to make reparation to Him for all the sacrileges ever committed—sacrileges, the greatest of all insults to His sacred heart. Reparation to Jesus for all the outrages, irreverences, impieties, and blasphemies of heretics and infidels; to wish to make an act of faith in the Real Presence for every heretic and infidel that ever lived and for every moment of their lives; to believe in Jesus for the poor pagans who never heard His sweet name; to love Jesus for the cold, bad Catholics who believe in Jesus, but do not love

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Him; finally, to travel in spirit round the world, and in spirit kneel before every pyxis and tabernacle where Jesus is alone, abandoned and forgotten, and offer Him the praises of men, angels, and of the holy Mother—such is reparation: may Jesus inspire our souls with it.

ACTS OF PETITION.

"'Of all kinds of prayer,' says St. Liguori, 'that of petition is the most indispensable: it is as necessary for the salvation of adults as Baptism is for infants.' Without the grace of God we cannot be saved. 'Without Me,' says Christ, 'you can do nothing.' And God does not give His grace except we ask it. He has again and again promised to grant us what we ask. 'All things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you' (Mark xi. 24). Jesus in the Blessed Sacrament will grant us all the graces we stand in need of. Let us beg, in the first place, pardon of all our past sins—'Wash us still more from our sins, and cleanse us from our iniquities'—and the grace never again to wound the Sacred Heart of Jesus by mortal sin. Let us beg of Jesus an increase of the love of God, to love Him daily more and more. Let us beg the grace of a holy life, happy death, final perseverance, and, lastly, an increase of love to the Blessed Sacrament. If we be fervent, Jesus

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Christ will make known to us what we want, and inspire us to ask it.

"When we have prayed for ourselves—when we have obtained our petitions for ourselves—let us think of others. Let us not forget the interests of Jesus in others. If we love Jesus tenderly, we must desire for God's glory to banish sin from the world and to make all mankind love God. Our first prayer is that the Sacred Heart of Jesus may be never more wounded by sacrilege—that sacrilege may be banished from the Church of God. We pray that outrages, impieties, and blasphemies towards the Blessed Sacrament may forever cease; that the light of God's truth may shine upon heretics and infidels, to believe in and love the Blessed Eucharist. We pray that the love of Jesus be enkindled in the hearts of cold, bad Catholics, to venerate as they ought the holy mysteries. We pray for the poor pagans, that the seeds of Christianity sown in the blood of the martyrs and labors of holy missionaries, may produce the rich harvest of souls; that all nations may know and adore the true God; and we recommend to Jesus, in the Blessed Sacrament, our Holy Father the Pope, the Universal Church, and our own dear country.

"The soul thus occupied with the interest of Jesus in herself and others, how fast time will fly! A half-hour or more will appear only a moment, so sweet is the society of God. 'His conversation has no bitterness, His company no tediousness'

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(Wis. viii. 14). How happy the soul in the presence of her Beloved! How many looks of love to the tabernacle! None but God sees the secret currents of grace from the Sacred Heart of Jesus to the heart of the pious penitent. None but God and the pious soul know the silent inspiration from the tabernacle. 'Give me,' says St. Augustine, 'a lover, and he will understand what I mean.'

"The blessing of daily Mass, frequent communion, and daily visits to the Most Holy Sacrament, is the privilege of those living in towns. May they avail themselves of it! Those living in the country, far away from the church where the Blessed Sacrament is preserved, are deprived of these heavenly favors. How are they to manifest their love and gratitude by visits to the Blessed Sacrament? In the first place, they have an opportunity of satisfying their devotion to the Blessed Sacrament on all Sundays and holydays, both before and after Mass. On these days the priest carries in his bosom to the chapel the Holy of holies. The lighted candle reminds the faithful of the real presence of Jesus on the altar, and there He remains in all His love. Here is a good opportunity to pay a loving and fervent visit to Jesus, to make up for one's absence during the week. Again, people from the country often come to town on business. They should never lose so good an opportunity of looking into the

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church to pay a visit to their beloved Lord. To come in specially to pray before the Blessed Sacrament would be time not lost but gained, time well spent, time precious at the hour of death.

"Besides these and other occasions of actual visits to the Blessed Sacrament, the pious soul can supply all defects of opportunity by visits in spirit. And this holy practice will draw down showers of grace upon our souls. The devout Christian in his humble home, whether by the bleak mountain's side or far away in the bog, can enter the closet of his heart, and kneel in spirit before his Lord. With the eyes of faith he sees Jesus on the altar; he adores and loves Him; he begs His graces and blessings; he elicits the very same acts, and derives the very same advantages, as if he had been really in the church in the actual presence of the Blessed Sacrament. These spiritual visits can be made at all times and in all places, and are recommended to all, but especially to those living at a distance from the church. How the Sacred Heart of Jesus will dilate to diffuse His graces upon those who thus far away from the altar of His love still remember Him; who thus make their hearts living tabernacles of the Blessed Sacrament —tabernacles more precious than those of marble, silver, or gold; and who convert, so to speak, their modest dwellings into churches for the Holy of holies! Sacred Heart of Jesus! grant to us all the grace of this holy practice.

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PIOUS REFLECTIONS.

"My soul, consider the infinite love of Jesus in the Holy Eucharist; His love in the Mass, in holy communion, in the Blessed Sacrament: for thy sake Jesus remains day and night on the altar, to hear thy petitions, to cure thy diseases, to bless thee, to make thee happy, 'to refresh thee.' How often hast thou been irreverent? How often hast thou forgotten thy God? In love to Jesus, and in reparation to His sacred heart, make and keep the following resolutions:

RESOLUTIONS.

"My Jesus! ever present day and night on the altar, full of mercy and love, I resolve, first, never to pass by a church in which the Blessed Sacrament is kept without uncovering and bowing my head, and saluting and adoring in my heart the Holy Eucharist. Secondly, when I enter such a church, to genuflect to the ground in profound adoration, saying: 'I adore and love Thee, Jesus Christ, in the Most Holy Sacrament.' Thirdly, I resolve to pay a visit of at least a quarter of an hour every day to the Blessed Sacrament. And, lastly, when from any cause I am deprived of this blessing of every day kneeling before Thy altar, I resolve to make amends by visiting Thee in spirit. Jesus in the tabernacle! grant me grace to keep these holy resolutions.'"

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O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment thine.

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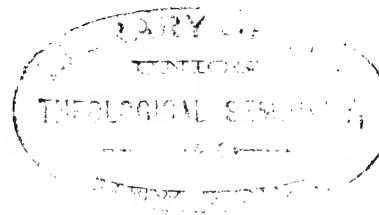
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Acts and Prayers

TO BE SAID AT EACH VISIT IN CONNECTION WITH THE MEDITATIONS THAT FOLLOW.

I.

RECOURSE TO THE HOLY GHOST TO INVOKE HIS AID.

IN the name of the Father and of the Son and of the Holy Ghost. Amen.

✠ Deus in adjutorium meum intende; Domine ad adjuvandum me festina (Ps. lxxx.).

✠ O God, come to my assistance; O Lord, make haste to help me (Ps. lxxx.).

Confirma me, Domine Deus, in hac hora, et hoc quod credens per te posse fieri cogitavi, perficiam (Judith xiii.).

Strengthen me, O Lord God, in this hour, that I may bring to pass that which I purposed, having a belief that it might be done by Thee (Judith xiii.).

Veni Sancte Spiritus.

Veni Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Holy Spirit! Lord of light!
From Thy clear celestial height,
Thy pure, beaming radiance give:

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Veni pater pauperum,	Come, Thou Father of the poor !
Veni dator munerum,	Come, with treasures which endure !
Veni lumen cordium.	Come, Thou Light of all that live !
Consolator optime,	Thou, of all consolers best,
Dulcis hospes animæ,	Visiting the troubled breast,
Dulce refrigerium.	Dost refreshing peace bestow :
In labore requies,	Thou in toil art comfort sweet ;
In æstu temperies,	Pleasant coolness in the heat ;
In fletu solatium.	Solace in the midst of woe.
O lux beatissima,	Light immortal ! Light divine !
Reple cordis intima	Visit Thou these hearts of Thine,
Tuorum fidelium.	And our inmost being fill :
Sine tuo numine	If Thou take Thy grace away,
Nihil est in homine,	Nothing pure in man will stay ;
Nihil est innoxium.	All his good is turned to ill.
Lava quod est sordidum,	Heal our wounds — our strength renew ;
Riga quod est aridum,	On our dryness pour Thy dew ;
Sana quod est saucium.	Wash the stains of guil away :

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Flecte quod est rigidum,	Bend the stubborn heart and will;
Fove quod est frigidum,	Melt the frozen, warm the chill;
Rege quod est devium.	Guide the steps that go astray.
Da tuis fidelibus	Thou, on those who evermore
In te confitentibus	Thee confess and Thee adore,
Sacrum septenarium.	In Thy sevenfold gifts descend:
Da virtutis meritum,	Give them comfort when they die;
Da salutis exitum,	Give them life with Thee on high;
Da perenne gaudium. Amen.	Give them joys which never end. Amen.

Ant. Come, Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit and our hearts will be regenerated.

R. And Thou shalt renew the face of the earth.

Let us Pray.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may, by the gift of the same Spirit, be always truly wise and ever rejoice in His consolations. Through Christ Our Lord. Amen.

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Adoration.

O most adorable Jesus, dwelling in the tabernacle! prostrate before the throne of Thy veiled majesty, I, Thy unworthy servant, beseech Thee to receive my profound adoration. I firmly believe that Thou art really present in the Holy Eucharist, as powerful, as amiable, and as adorable as Thou art in heaven. With the angels of heaven I adore Thee. Thou hast mercifully hidden the splendor of Thy majesty, lest it should deter us from approaching Thy sanctuary; I believe that Thou dwellest on our altars not only to receive our adoration, but to listen to our petitions, to remedy our evils, to be the strength and nourishment of our souls, our powerful Helper, our Refuge, and our Sacrifice.

I hope in that boundless mercy which detains Thee a Prisoner of love in the tabernacle. I love that infinite goodness which induced Thee to institute this Holy Sacrament of the Altar, in which Thou dost communicate Thyself so liberally and so wonderfully to Thy creatures. I thank Thee for so convincing a proof of Thy love and ardently wish that I could worthily acknowledge all the blessings I have ever received from this fountain of grace and mercy. I sincerely regret that this precious pledge of Thy love is received by many Christians with so much coldness and indifference. I wish to make amends for my own ingratitude

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and for all those sinful acts of my life, by which I have wounded Thy loving sacred heart. I adore Thee, O my God, present in the Holy Eucharist, as my Creator, my Preserver, and my Redeemer.

I recognize Thee as my only Master; I offer Thee all that I have, all that I am, all that depends on me; I offer Thee my mind to think of Thee, my will to serve Thee, my body to labor and to suffer for Thy love. I am Thine; I give myself to Thee; I consecrate myself to Thee; I abandon myself to Thee; I wish to live and to die for love of Thee.

ANOTHER ACT OF ADORATION.

Jesus, my God, my Saviour, with that lowly homage with which faith inspires me, I worship Thee, true God and true Man; with my whole heart I love Thee, enclosed in the Most August Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege, which, to my shame, I may ever have committed, as well as for all those which have ever been committed, or ever may be committed in ages yet to come.

I adore Thee, my God, not indeed as much as Thou deservest, or as much as I ought, but according to the little strength I have; and fain would I adore Thee with all the perfection of every rational creature. Meantime, I purpose, now and forever, to adore Thee, not only for

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those Catholics who adore Thee not and love Thee not, but also for the conversion of all heretics, schismatics, Mahommedans, Jews, idolaters, and wicked Christians. Ah! my Jesus, may all men ever know, adore, love, and praise Thee, every moment, in the Most Holy and Most Divine Sacrament! Amen.

EJACULATIONS.

I adore Thee at every moment, O Living Bread of Heaven, Great Sacrament!

Jesus, heart of Mary, I pray you, bless my soul.

Holiest Jesus, my Saviour, I give Thee my heart.

An Indulgence of 200 days.—Pius VII., Jan. 21, 1815.

Thanksgiving.

ACTS OF ADORATION AND ESPECIALLY THANKSGIVING.

Adoramus te, Christe, et benedicimus tibi.	**We adore Thee, Christ, and we bless Thee.**
Quia per sanctam crucem tuam redemisti mundum.	**Because by Thy holy cross Thou hast redeemed the world.**

I adore Thee, eternal Father, and I give Thee thanks for the infinite love with which Thou didst deign to send Thy only-begotten Son to redeem me, and to become the food of my soul. I

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offer Thee all the acts of adoration and thanksgiving that are offered to Thee by the angels and saints in heaven, and by the just on earth. I praise, love, and thank Thee with all the praise, love, and thanksgiving that are offered to Thee by Thine own Son in the Blessed Sacrament; and I beg Thee to grant that He may be known, loved, honored, praised, and worthily received by all, in this Most Divine Sacrament.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Son, and I thank Thee for the infinite love which caused Thee to become man for me, to be born in a stable, to live in poverty, to suffer hunger, thirst, heat, cold, fatigue, hardships, contempt, persecutions, the scourging, the crowning with thorns, and a cruel death upon the hard wood of the cross. I thank Thee, with the Church militant and triumphant, for the infinite love with which Thou didst institute the Most Blessed Sacrament to be the food of my soul.

I adore Thee in all the consecrated hosts throughout the whole world, and I return thanks for those who know Thee not, and who do not thank Thee. Would that I were able to give my life to make Thee known, loved, and honored by all, in this sacrament of love, and to prevent the irreverences and sacrileges that are committed against Thee! I love Thee, divine Jesus, and I

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desire to receive Thee with all the purity, love, and affection of Thy blessed Mother, and with the love and affection of Thy own most pure heart. Grant, O most amiable Spouse of my soul! in coming to me in this Most Holy Sacrament, that I may receive all the graces and blessings which Thou dost come to bestow on us, and let me rather die than receive Thee unworthily.

Our Father, Hail Mary, Glory be to the Father.

I adore Thee, eternal Holy Ghost, and I give Thee thanks for the infinite love with which Thou didst work the ineffable mystery of the Incarnation, and for the infinite love with which Thou didst form the sacred body of Our Lord Jesus Christ out of the most pure blood of the Blessed Virgin Mary, to become in this sacrament the food of my soul. I beg Thee to enlighten my mind, and to purify my heart and the hearts of all men, that all may know the benefit of Thy love, and receive worthily this Most Blessed Sacrament.

Our Father, Hail Mary, Glory be to the Father.

Tantum ergo sacramentum,	**Down in adoration falling,**
Veneremur cernui;	**Lo! the sacred Host we hail;**
Et antiquum documentum	**Lo! o'er ancient forms departing,**
Novo cedat ritui;	**Newer rites of grace prevail;**

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Præstet fides supplementum
Sensuum defectui.

Faith for all defects supplying,
Where the feeble senses fail.

Genitori Genitoque,
Laus et jubilatio;

Salus, honor, virtus quoque
Sit et benedictio,
Procedenti ab utroque
Compar sit laudatio.
Amen.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

V. Thou gavest them bread from heaven.
R. And therein was sweetness of every kind.

OREMUS.

Deus, qui nobis, sub sacramento mirabili, passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas, etc.

LET US PRAY.

God, Who, beneath this marvellous sacrament, hast left us a memorial of Thy passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption, Who livest and reignest, etc.

Indulgences: The Sovereign Pontiff, Pius VI., Oct. 17, 1796, granted: (1) A Plenary Indulgence to all who, after confession and communion, on the first Thursday of the month, shall visit with devotion the Blessed Sacrament,

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and say these prayers, praying moreover for the Church and the intention of the Holy Father.

(2) An Indulgence of 7 years and 7 quarantines, on all the other Thursdays of the year.

(3) An Indulgence of 100 days on any other day of the year, to those who shall say them with a contrite heart.

OTHER ACTS OF THANKSGIVING.

I. I thank Thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this divine sacrament, that therein Thou mightest remain with us unto the consummation of the world.—Our Father.

II. I thank Thee, O glorious Jesus, that Thou dost veil, beneath the eucharistic species, Thy infinite majesty and beauty, which Thy angels delight to behold, that so I might have courage to approach the throne of Thy mercy.—Our Father.

III. I thank Thee, O Jesus most loving, that having made Thyself my food, Thou descendest upon this tongue, which so often has offended Thee, and dost enter within this body, which, alas! has too often deserved to be visited with Thy anger.—Our Father.

IV. I thank Thee, my dear Saviour, that in this ineffable sacrament Thou unitest me to Thee with so much love that I therein live in Thee, and Thou in me.—Our Father.

V. I thank Thee, O my Jesus, that, giving

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Thyself to me in this blessed sacrament, Thou hast so enriched it with the treasures of Thy love, that Thou hast not, Thou canst not, Thou knowest not what greater gift to give me.—Our Father.

VI. I thank Thee, O my good Jesus, that not only Thou art become my food, but also in this blessed sacrament offerest Thyself a continual sacrifice for my salvation, to Thy eternal Father. —Our Father.

VII. I thank Thee, divine Priest, because every day Thou dost sacrifice Thyself upon our altars, in adoration and homage to the Most Blessed Trinity, and dost supply for our poor and miserable adorations.—Our Father.

VIII. I thank Thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the cross offered on Calvary, Thou dost satisfy the Divine Justice for us miserable sinners.—Our Father.

IX. I thank Thee, dear Jesus, that Thou hast become the priceless Victim, to merit for me the fulness of celestial favors. Awaken in me such trust that their abundance may ever more and more descend upon my soul.—Our Father.

X. I thank Thee, my loving Saviour, that Thou art immolated in thanksgiving to God for all His benefits, spiritual and temporal, which He has bestowed upon me, and which I yet hope to receive.—Glory be to the Father.

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Ye angels lend your heavenly tongues,
  Come, and with me in praises join ;
Come and unite, in thankful songs,
  Your sweet, immortal voice to mine.
Oh, that I had your burning hearts,
  To love my God, my Spouse most dear
Oh, that He would with flaming darts,
  Raise in my heart a heavenly fire.

Dear Jesus ! now my heart is Thine ;
  Oh, may it from Thee never fly !
Hold it with chains of love divine,
  Make it be Thine eternally.
Vain objects that seduced my soul,
  I now despise your fleeting charms !
If vain temptation's billows roll,
  I lie secure in Jesus' arms.

Reparation.

AN ACT OF REPARATION OF HONOR TO OUR LORD JESUS CHRIST IN THE BLESSED SACRAMENT OF THE ALTAR.

Most adorable Saviour, by the most wonderful prodigy of Thy love for us, Thou dost shut Thyself up in the Most Blessed Sacrament of the Altar, in order to be the perpetual Sacrifice of the New Law, the innocent Victim of our sins, the celestial Food of our souls, our kind Physician, our good Master, our powerful Mediator, and our loving Father. But, alas !. with what ingratitude on our part Thine infinite kindness is repaid. Prostrate before Thine altar, where Thou art as really present as in the highest

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heavens, we come to make reparation for all the injuries and for all the ingratitude inflicted on Thy loving heart in this sacrament.

O divine Jesus, grant us to make a fitting reparation for all blasphemies, for all profanations, and all sacrileges ever committed; for the want of devotion and neglect of preparation for holy communion, for the little fruit we have drawn from it.

Pardon, O Lord, pardon for so many Christians who know Thee not, and who offend Thee; for so many heretics who insult Thee; for so many impious men and apostates who persecute Thee. By the fervor of our love, we would wish to make amends to Thee for all their contempt, and for all their sacrileges.

How happy should we be, O Jesus, could we but make reparation to Thy glory, by our respect, by our zeal, aye, even by the shedding of our blood. At least, most adorable Saviour, grant us the grace to love Thee in the Most Holy Sacrament of the Altar, with the most tender, the most generous, the most perfect, the most constant love.

Virgin most holy, by thy holy and immaculate heart, make us enter into the adorable heart of thy divine Son, Jesus Christ.

O sweet St. Joseph! obtain for me the gift of prayer and of perpetual union with Jesus and Mary. Amen.

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AN ACT OF REPARATION TO THE MOST SACRED HEART OF JESUS, CONTAINED IN THE ADORABLE SACRAMENT.

Most amiable and adorable Jesus! always burning with love for us, always sensible of our miseries, always burning with the desire of enriching us with Thy treasures, and of giving Thyself entirely to us! Jesus, my Saviour and my God! Thou, Who, through the excess of the most ardent and most extraordinary love, hast deigned to be our Victim in the Most Adorable Eucharist, in which Thou offerest Thyself daily in sacrifice for us upon thousands of altars! What ought to be our feelings, when we see in the hearts of the greater part of men nothing but forgetfulness, ingratitude, and contempt for Thy favors? Was it not enough for Thee, my dear Saviour, to have chosen the most painful of all means to procure our salvation, while it was in Thy power to manifest Thy love in a way which would have cost Thee much less? Was it not enough for Thee to have endured that mortal agony, into which Thou wert plunged at the sight of our sins, of which Thou didst consent to bear the entire weight? Why still expose Thyself to all the indignities which the malice of men and demons inflicts upon Thee? Ah, my God and my Redeemer! what must have been the sentiments of Thy most holy heart at the sight of so much ingratitude? How great must

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have been the bitterness which so much insult and sacrilege brought on Thy tender heart! Penetrated with the most lively grief at the sight of such ingratitude, behold me prostrate and annihilated in Thy presence, to make Thee, in all humility, a reparation of honor, for all the injuries which Thou hast endured upon our altars since the institution of this adorable sacrament. With a heart humbled and pierced with sorrow, I earnestly beg of Thee pardon for so much malice. O my God! why can I not wash with my tears, or even with my blood, those places where Thy heart has been so horribly outraged, and that precious pledge of Thy immense love so little esteemed? Why can I not, by a new sort of homage, of humiliation, of annihilation, repair so many profanations and so much sacrilege? Why can I not even for a moment be master of the hearts of all men; that, by the sacrifice of them, I might repair, in some measure, the negligence and folly of those who desire not to know Thee, or, who having known Thee, love Thee so little? But O my adorable Saviour! what covers me with still greater confusion, and still more demands my tears, is, that *I* have been of the number of those ungrateful souls. Do then, O Lord, Who knowest my heart, behold the sorrow which I feel for this ingratitude, and the unworthy treatment which Thou receivest from others.

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Behold this disposition in which I now am, of doing and suffering everything I can to repair them. Behold me, then, O Lord, with a heart broken with sorrow, humbly prostrate before Thee, and ready to accept from Thy hands whatever Thou pleasest to impose upon me, in satisfaction for all these outrages. Strike, O Lord, strike! I will bless the hand which shall inflict a punishment so deserving. Why am I not a victim worthy to make atonement for so many insults? Why is it not in my power to wash with my blood all those places where Thy sacred body has been trampled under foot, and otherwise profaned? Oh, how happy should I be, if at the price of all possible torments I were able to atone for so much contempt, so much outrage, so much impiety! Accept, O eternal Father, this reparation of honor in union with that which was rendered to Thee on Calvary, by the most holy heart of Thy divine Son, and with that which the most holy Virgin made Thee at the foot of the cross. Deign to hear the prayer of this divine heart, pardon me all the indignities and irreverences of which I have been guilty, and, by Thy grace, give efficacy to the resolution which I now form, of never ceasing to love Thee with all the ardor possible, and of ever seeking new opportunities of honoring Thee. O my Sovereign, my Saviour, and my God! I believe firmly that Thou art really present in the adorable

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Eucharist, and I desire in future to testify my belief, by the respect with which I appear in Thy presence, and by my assiduity in adoring Thee. And as I protest that I wish in particular to honor Thy sacred heart, contained in the Most Adorable Sacrament of the Altar, I desire to fix in it my dwelling for the remainder of my life. Grant, O my God, this grace which I beseech of Thee most earnestly, that at the moment of my death Thou wouldst receive my last sigh into Thy sacred heart. Amen.

EJACULATION TO THE SACRED HEART.

May the heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment in all the tabernacles of the world even to the end of time. Amen.

100 days' Indulgence.—Pius IX., Feb. 29, 1868.

Petition.

ACT OF ADMIRATION OF THE DIVINE GOODNESS, AND OF IMPLORING GRACES FOR OURSELVES.

O my God, how shall I contain my astonishment when I meditate on what Thou hast done for me in this sacrament. Thou, my Redeemer, Christ Jesus, art content to descend from heaven, to place Thyself within the consecrated Host, and to dwell within the tabernacle, day and night, solely to exercise Thy love towards me, and to

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communicate to me the abundance of Thy graces. Oh, what bounty, what mercy! There appears to me, that in the Divine Sacrament, wherein dwells the Author and Giver of all good, I behold the King of glory, Who, with gentle courtesy, calls me, and invites me, and expects me, that I may go to receive His graces, and be consoled. Courage, then, my soul; come, let us beg for blessings, and not be weary, but be confident that we shall receive them. "Let us go, therefore, with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid" (Heb. ii. 10).

If I look into my own heart, to discover its needs, that they may be supplied, I find that I am in want of all; for all fails me, and I have no sound virtue, for vice alone predominates in me. My wants are without end, and Thou, my God, discernest them far more clearly than I can do. I am blind, and without light, and this is the first grace I implore from Thee: "Lord, that I may see" (Luke xviii. 41). Illuminate me, O true Eternal Light, Who didst come into the world to enlighten every man; make me to see and to know my vileness, my poverty, my extreme misery, that knowing myself, I may learn humility. Want of humility is the great cause of my evil; I esteem myself too highly, and aspire to be highly esteemed by others; and hence I fall, and fall at every little occasion, without ever amending

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my faults. All my sins are the effects, the punishment of my pride. Oh, if I were but humble of heart, as I am under obligation to be! O my Jesus, Thou Who hast so abased Thyself in the Blessed Sacrament, almost to nothing, and dost dwell there, hiding within the sacred Host all Thy glorious gifts, I ask of Thee a true and holy humility, for without this I have neither capacity nor disposition to receive any of Thy graces, and this alone can fit me for them. I know not even what humility is, but I well know that I greatly need it. I ask it of Thee by that stupendous humility which brings Thee to dwell within the Blessed Sacrament. O God of all greatness, and of all humility, humble my pride, and give me a humble and contrite heart.

With the grace of humility I also ask of Thee ever to increase in me the graces of faith, hope, and charity. These virtues are of necessity for my salvation, and yet how negligently does my heart make acts of them! How often do I allow a long time to pass without making so much as one act of faith, of hope, or of charity! O my Lord Jesus Christ! Who, in the Blessed Sacrament, hast deigned to leave us a mystery of faith, a pledge of hope, a bond of love, give me grace to acquire the good habit of frequently practising these virtues during my life, that they may avail me in the hour of my death. Make me worthy to live and die in Thy faith, with the firm hope of living and dying

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in Thy love. Give me, O Lord Jesus! an increase of faith, hope, and charity.

But, besides all this, O my God! I beseech Thee to give me grace to live in holy charity with all my neighbors. Thou hast commanded me to love them, but I am neglectful in observing this law; some among them I love from inclination, some from interest, and scarcely any purely for Thy love. I love him who treats me kindly, but I do not love him who offends me. Sometimes I intend to love all men, but I have too much reason to fear that in truth I do not love them with that Christian charity which is my duty. But Thou, in the institution of the Blessed Sacrament, Thou hast left me a model, an example of charity; grant that by Thy grace I may holily imitate Thee. I resolve now to love all men sincerely and cordially for Thy sake, and particularly those who in any way have offended or injured me. All that I most desire for myself, I pray Thee to bestow on them, and to unite this my petition with Thine own prayer upon the cross, when Thou didst intercede for Thy enemies. Grant, dear Lord, that I may ever live in charity with all, that I may so live as never by any act of mine to break the bond of charity; that I may ever love my neighbor as Thou dost love me. Above all, I humbly beg of Thee the grace to live, in all and through all, resigned to Thy all-holy will. I accept whatever Thy divine providence shall appoint in my life,

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and in my death; may Thy will in all things alone be done, not mine, O Lord! I desire all that Thou willest, and because Thou willest it; and in all circumstances I unite my will with Thine. Therefore, O my dear Redeemer, to Thine I now and forever unite my will to that adorable will which in the garden Thou didst, in perfect submission, offer to Thy eternal Father; and I beseech Thee ever so to retain my will in unison with Thine, that nothing shall again disjoin them. Thou Thyself hast taught me to say, in the Pater Noster, "Thy will be done," and daily I repeat it, but too often I say the words only with my lips; now at least my heart pronounces them for all time, and in all possible occurrences—"Thy will be done on earth as it is in heaven." To-day, and in all the days of my life, may Thy most holy will be done in me, for me, by me. Teach me to know what pleaseth Thee, and give me grace to follow it. Grant me, O Lord, to discern, to will, to do, that which pleases Thee, as it pleases Thee, and because it pleases Thee.

ACT OF PETITION FOR THE SAME GRACES FOR OUR NEIGHBOR.

Not for myself alone do I implore these graces, O my God, but for all the souls Thou hast redeemed with Thy most precious blood, and especially for all those within Thy Holy Catholic Church, and chiefly for those who have been, and

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are, the most devout to the Adorable Sacrament. For this, dear Lord, I recommend them to Thee with most tender affection. Give to us all one united, fervent spirit, zealous to prevent the offences committed against Thee, and ever active to promote devotion to Thy glory in the Blessed Sacrament.

With the intention of receiving the indulgences and participating in the merits of Thy most sacred Passion, I commend to Thee, O my Lord Jesus Christ, the Apostolic and Roman Church; and I beseech Thee to extend her bounds by the extirpation of heresy, the conversion of infidels. I commend to Thee [N.], the chief Pontiff, Thy vicar on earth; and I beseech Thee to assist him clearly to discern, efficaciously to will, and powerfully to perform, all that is most for the honor and glory of Thy divine majesty.

I commend also to Thee all Thy priests, destined to the tremendous ministry of Thy altars, and I pray Thee to clothe them with Thy spirit, worthily to consecrate, to receive, and to administer to the faithful the Blessed Sacrament, with the faith and solemn reverence, the purity and devotion which it demands. Also I commend to Thee all Catholic princes, and all authorities, to whom Thou hast confided temporal power, that they may live in peace and may be united in zeal and strength against the enemies of the Holy Catholic Faith. I recommend to Thee all sinners, for whose

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salvation Thou didst deign to become incarnate, to remain three-and-thirty years on earth, and at last to die on the cross; and I beseech Thee to bestow upon them Thy powerful help, that they may repent, and be converted, and may enter and remain in Thy holy grace. To Thee I commend my parents, my friends, my enemies, my superiors, spiritual and temporal, and all those to whom I am under obligation, and I beseech Thee to bless them, to give them grace to make a good use of their temporal goods, that so they may attain eternal felicity: "*Ut sic transeamus per bona temporalia ut non amittamus æterna.*"—"That we may so pass through temporal blessings, as not to lose those which are eternal."

ACT OF RECOMMENDATION TO JESUS IN BEHALF OF THE HOLY SOULS IN PURGATORY.

O my God, I recommend to Thy clemency the holy souls in purgatory, and especially those to whom I am most indebted by the bond of charity or of justice; and chiefly I implore Thee in behalf of those who, during their life, have been most devout to the Blessed Sacrament; as also those who have most loved the Blessed Virgin. For this I offer Thee, my good Jesus, Thy wounds, Thy agony, Thy death, and all the merits of Thy most bitter passion. I know that it is Thy pleasure I should pray for these holy souls, who are worthy of Thy love. Hear, then, dear Lord, and

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grant this my prayer in their behalf, which I present to Thee in the words of Thy holy Church: "*Requiem æternam dona eis, Domine, et lux perpetua luceat eis.*"—"Eternal rest give unto them, O Lord, and let perpetual light shine upon them."

PRAYERS FOR THE CHURCH, THE RULING POWERS, ETC., IN THE UNITED STATES.

We pray Thee, O almighty and eternal God! who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life our chief bishop, [N. N.], the vicar of Our Lord Jesus Christ, in the government of His Church; our own bishop, [N. N.], [or, if he is not consecrated, our bishop-elect]; all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice! through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy holy spirit of counsel and fortitude, the President of these United States; that his ad-

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ministration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge; and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the governor of this State, for the members of the assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise, to Thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge and sanctified in the observance, of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give, and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray Thee, O Lord of mercy, to re-

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member the souls of Thy servants departed, who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those for whom we have promised to pray; of those who were pious adorers of Jesus in the tabernacle, and especially of those who by their donations to Eucharistic societies, or to poor churches, gave evidence of their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, Our Lord and Saviour. Amen.

PRAYER FOR THE PRIESTHOOD.

O Jesus! protect, preserve, and sanctify Thy priesthood. Preserve to childhood the priest, the guardian and friend of its innocence. Preserve him to youth, whose guide and counsellor he is; to the poor, of whom he is the providence; to the afflicted, whose consoler he is. Preserve him to the orphan, who finds in him a father; to the dying, whose last agony is illumined through him, by the divine light of faith and hope. Sustain and console, O Jesus, the Holy Father, the earthly head of Thy Church, whose life is so embittered with the ingratitude of his children; protect him and deliver him from his enemies. We believe and know truly that Thy Church cannot perish and

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that the priesthood is immortal. Hasten, then, O divine Lord, the coming of Thy kingdom, that Thou mayest reign, conquer, and overcome. *Adveniat regnum tuum!*

"O Jesus! give to us holy priests—priests of fire."—R. P. EYMARD.

PRAYER TO THE BLESSED VIRGIN MARY, OUR MOTHER, MODEL, AND ADVOCATE.

O incomparable Mother of the most high God, Mary, whom the eternal counsels destined to be the admirable instrument whereby the eternal Father should give to men His divine and sole-begotten Son! Truly thou art that holy virgin, that admirable Queen of angels and of men, whose soul, possessing the fulness of divine gifts, has continually glorified God, and ever been filled with joy and love in conceiving and beholding the fruit of thy womb, thy divine Saviour. I venerate thee, O Lady, with true and duteous affection, as the Queen of earth and heaven; and I honor in thee thy deep humility, and all those singular graces wherewith the Holy Ghost enriched thee, making thee blessed above all mothers, purer than all virgins, highly favored among spouses, who wert true spouse of the Holy Ghost. The sacred flesh that was to be immolated in the cradle, on the cross, and upon our altars for our salvation was taken by the wonder-working power of God from thee, O Mary! His name of Jesus, which thou

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first didst call Him, that name so sweet and so tremendous, proclaiming His holiness, how has it been glorified by thy praises, respected through thy meekness and submission !

To thee, then, most holy Virgin, daughter beloved of the eternal Father, Mother of the King of kings, living ark of the Holy Ghost, fair as the moon, shining as the sun, terrible as an army in battle array, star bright with all virt , rich treasure of celestial gifts, channel of all graces, advocate of sinners, refuge of the miserable, model of the just in all holiness and perfection, to thee, Virgin most holy, I come, beseeching thee with all the earnestness of my heart, to look on me with the compassionate eye of a loving mother, though I am so unworthy; for, from His cross, Thy divine Son gave thee to me for my Mother, and thou didst accept me in the person of the beloved John. Therefore, I beseech thee to offer me wholly to Him Whom thou didst bear in thy most chaste bosom, that from His throne of majesty, where the eye of the flesh is blind, but where He is seen by the eye of faith, He may pour upon me His salutary fear, His infinite mercy, His looks of sweetness and of favor. Beg of Him to put forth His strength and fight the enemies of my salvation; to dissipate in me every thought contrary to His law; that He may help me to dispossess and drive forth those guilty passions which have usurped His throne within my heart; that He may

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give me His profound humility; and that, built up thereon, He may raise me to be partaker in His graces and His merits; and that He may inspire with me an ardent, heaven-born longing for His divine banquet, so that, being there filled with the pure delights of His blessings, He may never permit me, through any hidden attachments to the goods and the pleasures of this poor life, ever to return empty from that sacred feast, or barren of its richest graces. O Mother most admirable, powerful advocate of all who hope in thee, obtain for me from Him, thy beloved Son, my dearest Saviour, Christ Jesus, that in this Sacrament of His love, He may receive me into His protection, in the inestimable triumph of His mercy; that, with His help, my virtue may become sincere, my life holy and obedient; that my perseverance may be faithful, my death precious, my judgment favorable, and my eternity all-blessed! Amen.

SUB TUUM PRÆSIDIUM.

Sub tuum præsidium confugimus	O holy Mother of our God!
Sancta Dei genitrix.	To thee for help we fly;
Nostras deprecationes ne	Despise not this our humble prayer,
Despicias in necessitatibus nostris.	But all our wants supply.
	O glorious Virgin, ever blest!
Sed a periculis cunctis,	Defend us from our foes;

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Libera nos semper, Virgo,	From threatening dangers set us free,
Gloriosa et benedicta.	And terminate our woes.
Tota pulchra es Maria :	O Mary ! thou art unblemish'd ;
Tota pulchra es, Maria	Thou art all fair, O Mary !
Et macula originalis non est in te.	And the stain of original sin is not in thee.
Et macula originalis non est in te.	And the stain of original sin is not in thee.
Tu gloria Jerusalem ;	Thou art the glory of Jerusalem ;
Tu lætitia Israel ;	Thou art the joy of Israel ;
Tu honorificentia populi nostri ;	Thou art the honor of our people ;
Tu advocata peccatorum ;	Thou art the advocate of sinners.
O Maria ! O Maria !	Mary ! O Mary !
Virgo prudentissima ;	Virgin most prudent :
Mater clementissima ;	Most merciful Mother,
Ora pro nobis ;	Pray for us ;
Intercede pro nobis ad Dominum Jesum Christum.	Intercede for us to Our Lord Jesus Christ.

Our Lady of the Most Blessed Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

Deign to repair all the faults that I have this day committed against the adorable heart of Jesus, and particularly during this visit. Supply the love that is wanting to me; and let me not leave this sanctuary without carrying away a spark of the divine ardor of thy heart for God and for my Saviour Jesus.

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PRAYER TO ST. JOSEPH.

Ant. Ipse Jesus erat incipiens quasi annorum triginta, ut putabatur, filius Joseph.

V. Ora pro nobis, sancte Joseph.

R. Ut digni efficiamur promissionibus Christi.

Ant. Jesus was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, blessed Joseph.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Deus, qui ineffabili providentia beatum Joseph, sanctissimæ genitricis tuæ sponsum eligere dignatus es: præsta, quæsumus, ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

God, Who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother: grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

PRAYER TO THE HOLY GHOST.

O Holy Ghost, Thou Teacher and Sanctifier, Who givest light and strength to my soul, bless me that I may be more faithful to Jesus, my Saviour and my God, Who is hidden in the Blessed Sacrament, and that I may love Him more and more. In the light of the tabernacle I ask of Thee, O Holy Spirit, to fill my heart with pure

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desire for Jesus, the Living Bread. Give me grace to adore Him with the zeal and humble veneration of the holy angels; grant that His will may be done on earth as it is in heaven, and that His will be done in my soul. Help me to thank Him for all His gifts, and, most of all, for Himself. By this Holy Sacrament He strengthens souls on earth, gives rest to souls in purgatory, and gladdens souls in heaven. He is the hidden Manna, promised by Himself to all who overcome themselves and love Him. May I taste the sweetness of Jesus! Set up more and more Thy kingdom in my soul, that I may keep my body under and bring it to subjection, lest I should be a castaway from Jesus and from Thee.

PRAYERS FOR THE GIFTS AND FRUITS OF THE HOLY GHOST.

O Holy Spirit! grant unto me the spirit of Wisdom, that I may despise the perishable things of this world, and love the things that are eternal; the spirit of Understanding, to enlighten me and to give me the knowledge of religion; the spirit of Counsel, that I may diligently seek the surest ways of pleasing God and obtaining heaven; the spirit of Fortitude, that I may overcome with courage all the obstacles that oppose my salvation; the spirit of Knowledge, that I may be enlightened in the ways of God; the spirit of Piety, that I may find the service of God both sweet and

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amiable; the spirit of Fear, that I may be filled with a loving reverence towards God, and may dread in any way to displease Him. Seal me, in Thy mercy, with the seal of a disciple of Jesus Christ, unto everlasting life; and grant that, carrying the cross upon my forehead, I may carry it also in my heart, and confessing Thee boldly before men, may merit to be one day reckoned in the number of Thy elect. Amen.

O Holy Spirit, Eternal Love of the Father and the Son, vouchsafe to grant unto me, I beseech Thee, the fruit of Charity, that I may be united to Thee by divine love; the fruit of Joy, that I may be filled with a holy consolation; the fruit of Peace, that I may enjoy inward tranquillity of soul; the fruit of Patience, that I may endure humbly everything that may be opposed to my own desires; the fruit of Benignity, that I may willingly relieve the necessities of my neighbor; the fruit of Goodness, that I may be benevolent towards all; the fruit of Longanimity, that I may not be discouraged by delay, but may persevere in prayer; the fruit of Mildness, that I may subdue every rising of evil temper, stifle every murmur, and repress the susceptibilities of my nature, in all my dealings with my neighbor; the fruit of Fidelity, that I may rely with assured confidence on the word of God; the fruit of Modesty, that I may order my exterior regularly; the fruits of Continency and Chastity, that I may keep my

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body in such holiness as becometh thy temple, so that, having, by Thy assistance, preserved my heart pure on earth, I may merit, in Jesus Christ, according to the words of the Gospel, to *see God* eternally in the glory of His kingdom. Amen.

SPIRITUAL COMMUNION.

O Jesus, my Saviour, Who art truly present in the Blessed Sacrament for the nourishment of our souls! since I cannot now receive Thee sacramentally, I humbly and earnestly beseech Thee to refresh me spiritually. I love Thee above all things and I desire to possess Thee within my soul. Come into my mind to illumine it with the light of heaven; come into my heart to enkindle therein the fire of Thy love. Unite me so intimately with Thee, that it may be no more I that live, but Thou that livest and reigneth in me forever.

"O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment Thine!"

NOTE WELL!

For short visits the first Prayer of Adoration simply and solely may be said, omitting all the other acts except the Spiritual Communion, in connection with the meditation proper for each day; or, the following prayer of St. Alphonsus Liguori may be recited occasionally before the shorter visits.

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PRAYER FOR THE SHORT VISIT TO THE BLESSED SACRAMENT.

Lord Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them day and night in this sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art present in the Sacrament of the Altar. From the abyss of my nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this sacrament, for having given me for my advocate Thy most holy Mother, Mary, and for having called me to visit Thee in this church.

I, this day, salute Thy most loving heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this sacrament; thirdly, I wish, by this visit, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires,

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and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving heart; and, thus united, I offer them to Thy eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

An Indulgence of 100 days when said before the Blessed Sacrament.

A Plenary Indulgence, once a month, on the usual conditions, to all those who, every day, for a month, shall say this prayer.—Pius IX., Sept. 7, 1854.

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Visit I.

JESUS IN THE TABERNACLE

Emmanuel: God with us.

I.

In answer to the two disciples who followed Jesus, saying: "Master, where dwellest Thou?" He answered: "Come and see" (John i. 39).

"Come and see" where He dwells now in the Blessed Sacrament.

II.

Poor was His dwelling-place in the stable, in the desert, on the cross—in Bethlehem, Nazareth, and Judea—and still for love of us how poor is His abode upon our altars.

III.

And, alas! how poorly is He lodged within our hearts!

CONSIDERATIONS.

The home of Jesus is the tabernacle. Our dear Lord and Saviour dwells among the poor as much

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as among the rich; He abides in the noisy, crowded city as well as in the lonely, quiet country; in stately cathedrals as well as in the poorest churches and most dilapidated chapels, hidden away in rural lanes, on the mountain-side, and in sequestered districts, seldom visited by strangers. There He remains that all may be able easily to come to His dwelling-place, to converse with Him, to obtain graces from Him, and to enter into the most intimate communion with Him. On the night in which the Redeemer took leave of His beloved disciples to go to His death, these faithful followers of Christ shed tears of sorrow at the thought of being separated from their divine Master, but Jesus consoled them, saying substantially: My children, I am going to die for you in order to show you the love which I bear you. But at My death you will not be left alone and separated from Me; I will remain with you in the Most Holy Sacrament; I leave you My body, My soul, My divinity; I leave Myself entirely to you. "Behold, I am with you all days, even to the consummation of the world" (Matt. xxvii. 20).

Truly, the Gentiles have invented many gods; but they could not imagine a god more loving and generous than our true God, Who remains so near to us and assists us with so much love. The soul that loves Jesus need not go far to find Him. He can be found in every church in which the Blessed

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Sacrament is preserved, and there the King of kings, our Lord, our Saviour, and our God, is content to remain shut up in a tabernacle of wood or of stone, often even without a lamp burning before Him and without any one to keep Him company. And yet from His humble sacramental home we hear His voice: "This is My rest forever and ever; here will I dwell; for I have chosen it" (Ps. cxxxi. 14).

"My delights were to be with the children of men" (Prov. viii. 31). Oh! how is it that men show so little love for Jesus and do not visit Him more frequently? From the tabernacle the pleading voice of our kind Father comes: "My Son, give Me thy heart" (Prov. xxiii. 26), and we turn a deaf ear to His cry of love—the gold, the favors, and the pleasures of the world hold our hearts enthralled. We hear the cordial invitation: "Come to Me, all you that labor and are burdened and I will refresh you" (Matt. xi. 28), and yet men run hither and thither for help in their distress before they think of Jesus in the tabernacle, Who holds in readiness there all the remedies for human woes. Real faith and ardent love are wanting to men; else they would show a greater appreciation of our divine Saviour's presence in our midst.

How tender is the devotion which pilgrims feel in visiting the Holy Land, the holy house of Loretto, the cave at Bethlehem, the hill of Cal-

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vary, or the Holy Sepulchre at Jerusalem—those hallowed places where Our Redeemer was born, or lived, or died, or where He was buried! But how much greater and more tender should be our devotion in the actual presence of Jesus Christ upon our altars! We read of saints weeping at sight of the palaces of princes, filled with sycophantic courtiers, while churches, in which God—the King of Heaven—dwells, were solitary and neglected. Oh! if the Lord remained only in one church on earth—for example, in St. Peter's at Rome—and only on one day in the year, how many pilgrims from all parts of the world would endeavor to have the happiness of being there on that particular day to pay their homage to Jesus Christ, Our Saviour and our God! If Christ, Our Lord, in the excess of His love, had not instituted the Blessed Sacrament of the Altar, who would have thought of such a favor? But, alas! where is our gratitude?

Let us ask ourselves whether we in reality, by our conduct, display a living faith and show a proper love and veneration for this great sacrament? Do we always enter the house of God with appropriate interior dispositions and a respectful exterior deportment? When we come into the presence of Jesus, is not our soul immersed in distractions, earthly affections, and worldly desires? Let us not approach the tabernacle without profound respect mingled with holy fear and confidence.

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Christ is holy and we must be holy to be pleasing in His sight. Let us remember that at the moment when Moses looked closely on the bush that was on fire without being consumed, a voice cried out to him: "Come not nigh hither; put off the shoes from thy feet; for the place whereon thou standest is holy ground" (Ex. iii. 5). The Divine Majesty hovered over the green yet burning bush. Jesus is present in the tabernacle. Let us go to Him; but let us put off our shoes, that is to say, let us shake off the dust of the world; let us fall upon our knees in respectful homage and ask the Holy Ghost to animate our faith in the sublime mystery of divine love and to give us humility and true sorrow for our sins; let us recollect ourselves in holy thoughts and pious Acts of Adoration, Thanksgiving, Reparation, and Supplication; let us make protestations of the most fervent love, saying again and again: My Love, my Lord, my God and My All! Let us promise to visit Jesus in the tabernacle more frequently and to think of Him often during the day; let us seek, in the hour of adoration, to rival in fervor the adoring angels, who surround the Altar and we may rest assured that the sweet perfumes of our piety will ascend to the throne of the Lamb of God, Who, from His sacred heart and pierced hands, will shower down graces and blessings upon ourselves and our families. Let us also be generous in giving alms to poor churches and

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foreign missions; let us aid, by joining either the Tabernacle Society or some other Eucharistic Association, all efforts to enhance the beauty of the house of God and to spread devotion to the Blessed Sacrament.

O Jesus! My Lord, my Saviour and my God! How much has it cost Thee to remain with us upon our altars! This sacrament of Thy boundless love recalls to me Thy bitter passion and cruel death. How much hast Thou suffered and how much dost Thou suffer still in this Most Holy Sacrament from the negligence and insults of men! But I also have been guilty of unkindness and forgetfulness. I also have been slothful and careless in visiting Thee. From this day forward, O meek and humble Jesus, I will visit Thee more frequently; I will approach Thy holy table with greater fervor and better preparation. O Infinite Goodness! I love Thee. Grant that henceforth I may die to myself and live but for Thee, wholly occupied in pleasing Thee. My Lord, I will not forget the Garden of Gethsemani and the complaint that Thou didst make to Peter: "Simon, sleepest thou? couldst thou not watch one hour with Me?" In the future my great pleasure shall be to visit Thee often and to linger long at Thy sacred feet. "For what have I in heaven? and besides Thee, what do I desire upon earth? Thou art the God of my heart, and the God that is my portion forever" (Ps. lxxii. 25, 26).

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Our Lady of the Most Blessed Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for me, that like thee, I may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, as a treasure-house of infinite goodness; regard thyself as an abyss of miseries, receiving of His bounty every perfect gift.

II.

Desire out of love to hold Him fast unchangeably, that thou mayest cleave to God with thine understanding and thy will, and that nothing may be able to separate thee from the charity of Christ (*vide* Rom. viii. 39).

III.

Ask of the Lord a constant "Sense of the Divine Presence," that thou mayest walk before Him, and be perfect; and that, as His delights are to be with the children of men, so thy delight may be with the Son of God.

Aspiration.

O Lord, we have all things together in Thee alone; Thou art the light of our eyes and the com-

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fort of our life; we ought not to let Thee go from us (*vide* Job x. 4, 5).

EUCHARISTIC GEMS.

The life of Jesus Christ in the Most Holy Sacrament is an interior and hidden life, although He dwells in the midst of creatures; a life most pure and holy, though exposed to the impiety of sinners; it is a life, noble, excellent, and divine. Such should be your life, if you would live according to His Spirit.—NOUET.

Jesus, my Lord, my God, my All!

Jesus, my Lord, my God, my All!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament we Thee adore;
Oh! make us love Thee more and more.

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Visit II.

JESUS IN THE TABERNACLE

Our Merciful Saviour.

I.

"COME to Me, all you that labor and are burdened and I will refresh you" (Matt. xi. 28). Does not Jesus still address these words to us from the Tabernacle?

II.

He who labors, needs nourishment. He who is weary, needs comfort and repose.

III.

The Holy Eucharist is at once refreshment and rest to our souls.

CONSIDERATIONS.

All human lives are condemned to labor and none are exempt from grief and pain. Either physical sufferings or mental sorrows—perhaps both—will be your lot.

> "Thy fate is the common fate of all,
> Into each life some rain must fall,
> Some days must be dark and dreary."
>
> —LONGFELLOW'S "Rainy Day."

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Your life will be marked with trials and troubles, but these may be accompanied by many graces. Look at Jesus—the Man of Sorrows! Look at Jesus in the tabernacle—Jesus Suffering! Look at the Saints! And learn like the saints to consider that day the happiest which brings you most trials and griefs, because therein you can approach more closely to the divine Pattern Whom you are striving to imitate. Afflictions trace in us Our Saviour's image. You have suffered much; you may have more to suffer. Look upon it as a special predestination to have been in sorrow from your youth up. You will see one day how much love there has been in the share of trials which the good God has awarded you. Sickness and worry and disappointments, trials of the body and troubles of the mind keep our hearts detached from the world; they remind us of Jesus, the merciful Saviour, in the tabernacle and warn us to fly to One mightier than man for help and consolation.

The great God is everywhere, in Him we live, and move, and are, but the great God, in the person of His Son, has become incarnate, He has taken on Himself the feebleness of our nature, with its cares, and sorrows, and pains, and derelictions; He has been a child, a boy, a man; He was a priest, He had a Mother. He had tears, and sighs, and blood. He placed on His beating heart the young apostle He loved; He embraced chil-

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dren in His arms and blessed them; He had His friends; He looked sadly at them when they wronged Him; the people were weary and He fed them; they were sick, and He healed them; He pitied the widow who followed to the grave her only child, and He raised him and restored him to his mother; the adulteress was brought to Him to be condemned, and silently He wrote words of mercy on the ground; there was another, and she had fallen utterly, but with tears of loving sorrow she bathed His feet, and she arose justified and His friend; He found His apostles sleeping in the midst of His agony, and with plaintive voice He appealed to them to watch with Him if but a single hour. What consolation to the sorrowful, what hope to the broken-hearted, what mercy to the penitent, that the same Jesus incarnate, in His own sweet human nature glorified, yet the same, is ever present in our churches, in the humblest Catholic chapel of the sequestered village, or in the midst of the crowded city, there is our Jesus—"Come unto Me all you that labor, and are burdened, and I will refresh you." "Be not fearful, O ye of little faith: It is I." "Cast all your care upon Me." "It is I Who have borne your infirmities and carried your sorrows." "I am meek and humble of heart." "I was the man of sorrows and acquainted with infirmity." "My look was hidden and despised and they esteemed Me not." "But I am the mighty God, and the

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Father of the world to come." I heal the sick, I speak to the dead, and the dead arise to bless Me; I pardon the sinner, and the sinner returns to serve Me.

Exhaust the treasures of your wealth and the devout inventions of your soul to surround with beauty and with love your Jesus in His altar-throne. On Him your all depends. He is now in your hands: a time will come when you will be in His: He is a generous giver—but HE IS GOD.

O Jesus! Thou knowest my desire of serving Thee with the purest intention, and of living but for Thee. Make my life a continual act of resignation and of love, so that it may proceed constantly to perfection in Thy sight. To use the words of Père Eymard: "I resolve to submit myself entirely to the will of God; this shall be my *mot d'ordre* for the year: To abandon myself and my future entirely in His hands. With what divine love has God ever led me where it was best for me, and always given me what suited best my state."

Thou, O sweet Saviour, didst leave to Thy apostles a heritage of labor, suffering, and tears, and I ought not to desire a better fate than that of the best friends of my Lord. Thy spirit, gentle Jesus, in the Blessed Sacrament is still the same. Thou hast placed Thyself in the tabernacle in a state of humiliation, of annihilation, and of death, but yet Thou art my Hope, my Strength, and my Life.

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I will seek not so much for consolation as for the grace of a greater love towards Thee, my merciful Saviour, and for strength to suffer courageously for Thy greater glory and my own sanctification.

Our Lady of the Most Blessed Sacrament, Mother and model of adorers, pray for us who have recourse to thee.

St. Joseph pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ, the merciful Saviour, seated in thy heart, to pour the balm of consolation and strengthening ointment upon the wounds of all thy woes.

II.

Desire out of love to burn sweetly with love for Him, as a whole burnt-offering; that so thou mayest resolve to do to thyself spiritually what was done to the victim—it was separated from the flock, was bound, killed, washed, divided into pieces, and burnt upon the altar.

III.

Ask of thy Lord the spirit of "Devotion," that outwardly thou mayest show all worship, honor,

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and reverence to God, to Whom thou dost altogether belong; and that inwardly thou mayest be entirely resigned to His holy will and mayest love Him with all sincerity.

Aspiration.

The Lord ruleth me; I shall want nothing; He hath set me in a place of pasture, and hath brought me to the waters of refreshment; He hath converted my soul (Ps. xxii. 1-3).

EUCHARISTIC GEMS.

When we partake of the body and blood of the Lord, by eating His bread and drinking His chalice, we are taught to die to the world, to have our life hidden with Christ in God, and to crucify our flesh with its vices and concupiscences.—ST. FULGENTIUS.

Jesu! our only joy be Thou,
As Thou our prize will be;
Jesu! be Thou our glory now
And through eternity.

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Visit III.

JESUS IN THE TABERNACLE

Our Friend.

I.

"BEHOLD I am with you all days, even to the consummation of the world" (Matt. xxviii. 20).

These words, spoken by Jesus to His disciples, before He ascended into Heaven, are especially sweet and consoling applied to the Holy Eucharist.

II.

He is "always with us" by His word in the Church, by His grace in the sacraments; yet this were still too little were He not also with us by His presence in the Blessed Sacrament.

III.

Jesus is "always with us." Why are we so seldom with Him?

CONSIDERATIONS.

St. Teresa tells us that Jesus has clothed His majesty in the Blessed Sacrament with the appearances of bread that we might approach Him

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without fear and ask favors of Him with confidence as we would of a friend. "He desires," as St. Thomas à Kempis writes, "that we converse with Him as one friend does with another." The Redeemer, to use the words of St. Alphonsus Liguori, chose to be born in an open cave, without a door and without guards, in order to be accessible to all at all hours. The same happens in the Sacrament of the Altar. The churches are always open; all can go to converse with the King of heave whenever they wish. Jesus Himself has said: "I will no longer call you servants but friends," and in the tabernacle we find our divine Friend ready at all times to receive us. His friendship is always the same; it is constant, not changeable nor selfish like that of men. His friendship is so genuine, so sincere, that we are ever in His mind and ever in His heart. There is not a thought or action of ours in which He does not enter; not a joy in which He does not participate; not a pain or sorrow with which He does not sympathize. Could there be friendship more sterling and true than His? Why do we not visit this best of friends oftener? Why is He not more in our minds and in our hearts? Why do we not confide our troubles to Him? He is not only a kind Friend, He is an all-powerful Friend. And He wants, He expects, He even pleads for a return of love from us. The Sacred Heart of Jesus craves for the love and gratitude of our hearts.

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Here on the altar Jesus Christ daily offers Himself up in sacrifice; He heals the sick soul and strengthens the infirm will; He releases the captive sinner from the bonds of sin, and feeds the hungry souls with His own body and blood. But why, after He has lavished His favors on us, does He still linger here? Why does He still tarry during the lonely and still hours of the night? It is because He is our Friend and He loves to be with us. He waits here, silent and patient, willing and anxious to help and to heal us, yet we fail to go to Him and tell Him what ails and troubles us; He is ready to listen to the griefs that we shut up in our own hearts, and nights and days pass, and our places are vacant at the altar. The author of "The Love of Jesus" thus addresses our divine Friend in the tabernacle: "Dearest Jesus, let us no longer remain so cold and reserved towards Thee; let us resolve that we will not wait till some terrible convulsion breaks up the calm surface of our souls, and casts us here at Thy feet, because all else has failed us. Let us come day by day, and pour out to Thee the story of our daily life, and deem nothing too low for Thy notice. Let us lay all at Thy feet—the sorrow and the joy that others would not care to hear, the hopes and the fears that would weary the most loving earthly heart—and then, in the stillness of the sanctuary, do Thou, dearest Lord, gather tenderly all our words in Thy loving heart.

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solve our doubts, soothe our troubles, and unravel the tangled skein of our conflicting duties. There is nothing that can draw off Thy attention from our wants and miseries. It is enough for Thee that we suffer and that our hearts are oppressed; for Thy care, love, and interest for us are far deeper than our own. Would that we could feel, when we are crushed and humbled, when the hope that we have lived for has withered, when sorrows and trials that we dare not reveal to any one make our souls sick well-nigh unto death, when we look in vain for some one to understand us and who will enter into our miseries, when the wild flowers are growing over the graves of our best-loved ones and when all who hold a dear place in our hearts are withered and gone, that there is One on the altar Who knows every fibre of our hearts, every sorrow, every pain special to our peculiar natures, and Who deeply sympathizes with us! Would that in the days of darkness and grief we came here, and, as friend to friend, told Thee the burden we can no longer bear, the sorrow that is wasting away our existence, and the perplexities that entangle us! When we have done so from time to time, have not the comfort and consolation we have received more than counterbalanced all we have suffered? Oh, what foolish and inconsistent creatures we are! How many of us are so pining and thirsting for sympathy, that we gladly receive it from a stranger, a pet bird, a

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dumb animal! But, though we can have sterling sympathy, such as the world knows not, such as no human heart has the power of giving, yet, marvellously strange, we neither value it nor care to receive it. But it shall be so no more. Henceforth we will come to Thee, truest and most sympathizing of friends, and without a thought for our language, in the simplicity of our souls, we will tell Thee what is uppermost therein. If life is an unclouded success, we will come to Thee, because no one will rejoice more thereat than Thou. If all our schemes and plans wither in our hands, we will come to Thee, because no one will give us truer sympathy. If we have to leave our homes for a while, and those who are dear to us fill us with anxiety, we will come here and put them under Thy care, because no one will guard them better. If we are perplexed and harassed, and surrounded with difficulties without hope of escape, we will come to Thee, and Thou wilt enlighten us, and Thy help will make us surmount the greatest obstacles. We will come to Thee, when we begin any important undertaking, because Thy blessing alone can make it prosper. Wherever we are—in whatever new place our abode for a time may be—the first visit shall always be to Thee. Compassionate Jesus, our hearts crave for sympathy, and to suffer seems nothing to the bitterness of suffering alone. Grant, we implore Thee, then, that we may never

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weep, never suffer, without Thee to comfort us. If ever this dreadful calamity befalls us, it will be through our own wilful blindness, because we know that Thou hast no longing greater than to help us, and no task dearer to Thy heart than to soothe and comfort our own. O Jesus, our divine Friend, grant that we may always live in union with Thee, that our time on earth may be only a longing for eternity, where the friendship Thou hast lavished upon us here in this vale of tears will be consummated, and where Thou wilt be our Friend forever and ever.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as thy divine Friend, ready to hear thy complaints and eager to help thee in thy difficulties.

II.

Love Him as your best and truest friend; trust in Him, speak to Him with unwavering confidence;

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resolve never to wound His sacred heart by coldness or neglect.

III.

Ask Him for the "Innocence and Simplicity of a Child," so that thou mayest merit His fatherly favors and blessings. God loves simple, humble souls, and reveals to them His love and the secrets of His Heart in preference to the wise and great ones of the world. "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God" (Mark x. 14). "I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones" (Matt. xi. 25).

EUCHARISTIC GEMS.

The manner most pleasing to God for keeping ourselves in His holy presence is to enter into the heart of Jesus, and confide to Him all care of ourselves.—BLESSED MARGARET MARY.

Jesus, Our True Friend.

There's naught on earth to rest on,
All things are changing here:
The smiles of joy we gaze on,
The friends we count most dear.

One friend alone is changeless.
The One too oft forgot,
Whose love hath stood for ages;
Our Jesus changeth not.

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E'en friendship's smiles await not
To cheer us here below,
For smiles are too deceitful,
They quickly ebb and flow.

One smile alone can gladden,
Whate'er the pilgrim's lot;
It is the smile of Jesus,
For Jesus changeth not.

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Visit IV.

JESUS IN THE TABERNACLE

Our King.

I.

THE Wise Men were led by a star to Bethlehem, where they found Jesus. The lamp of the sanctuary is the light which shines for us and shows us where Jesus reposes.

II.

"Venite, adoremus." "Come, let us adore Him" in union with these fervent worshippers of Jesus, with "exceeding great joy."

III.

The Wise Men offered "gold and frankincense and myrrh" to their Infant King. What gifts have we brought to the God, Who dwells on our altars?

CONSIDERATIONS.

Jesus is the King of kings—the King of heaven—and yet there is no trouble for either rich or

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poor to obtain an audience with Him. Let us go to Him frequently; let us adore Him in the spirit of the three holy kings and in union with the angels that surround His altar-throne. Alas! how many Catholics do not even come to visit Him on Sundays; how many even among practical Catholics run eagerly to amusements instead of going to church for evening service to attend the solemn reception of the heavenly King, our blessed Lord in Benediction! how many even when present at the Exposition of the Blessed Sacrament do not adore Him devoutly, but lounge upon their seats, instead of kneeling properly, and gaze with curiosity around the church, upon the people and the decorations, rather than at the good and gentle King, Who is there waiting to receive their loving adoration, so that strangers might question the reality of their faith in the Real Presence.

Let us also imitate the three Holy Kings by offering to Our Lord in the Sacrament of the Altar the most becoming gifts: 1. The treasures of the hearts, *i.e.*, the gold of charity, the frankincense of prayer, and the myrrh of mortification; 2. The treasures of the purse—gold and silver or any other donation for poor churches and especially for the embellishment of the sanctuary, and of the tabernacle, that now takes the place of the manger at Bethlehem. We may place our offerings in Mary's hands by means of her repre-

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sentative, the priest, the guardian of the eucharistic Babe, and we may be certain that Jesus will accept them and will smile upon us, as He smiled upon the holy kings when they adored Him and poured out their treasures at His feet. Let us resolve, moreover, that Christ shall be our King in truth, and that He shall rule over us with absolute sway. In holy communion Jesus enters as King into our hearts. But when does He reign in us? When His doctrine is our guide of conduct and its divine truths form our rule of life. Christ reigns in us, when we live His life, so that His virtues supplant our vices and take the place of our imperfections. The Kingdom of Christ, when once firmly established in our hearts, will make us inexpressibly happy. It is mild and beneficent in its rule. "My yoke is sweet and My burden is light." Christ is the King of peace. Meekly and humbly He enters our hearts as we adore Him before the tabernacle or receive Him in reality in holy communion, to enrich it with the peace, the rest, the joy of Paradise. And when you go to the holy table, or when you kneel before the tabernacle, in the presence of the divine King, ever remember that you speak to your Lord, Who is infinitely rich and infinitely good, Who loves to be implored, because He is all love and is ever pleased to give. Therefore beseech Him that He would give you His spirit, the spirit of profound humility, of willing self-abjection, and of

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humiliation; the spirit of perfect obedience, of delicate observance; of entire self-abandonment to His mercy, and entire self-denial; the spirit of utter self-abnegation, even in the smallest things, of a generous indifference to reputation and the affection of creatures; the spirit which instils a supreme esteem and a perfect love of the cross, interiorly and exteriorly, and which moves the soul to lead a life wholly intent and sacrificed, to desire only the divine pleasure, homage, service, and the divine glory above all else; the spirit which wisely guides and persuades the soul to purity of intention in every action, conducting it to sincerity and simplicity of operation, with a perfect love of the hidden life; a life unaffectedly retired, with gladness, with gentleness, with sweet condescension, and fraternal charity. This is the spirit of Our Lord Jesus Christ, liberally granted and bestowed by Him to whoever shall ask it, especially in the precious moment of adoring Him in the Blessed Sacrament. He never suffers that soul to depart from His presence disconsolate or empty-handed which has come to Him in filial love, and has entirely confided in Him. Consider, then, yourself at the feet of Jesus in the Blessed Sacrament, as a poor ill-furnished lamp, devoid alike of oil and flame. Beg of Jesus in this adorable sacrament that He would bestow on you the oil of holy virtues, the living flame of His charity; protesting in His presence, with all your heart,

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your desire to struggle and be consumed for Him alone, through a life which shall imitate that of the same Lord Jesus here upon earth, which He led for the glory of His eternal Father, and for love of you, and which now He lives in the Divine Sacrament—the life of humility, of obedience, of sacrifice, of love, of unalterable constancy, faithfulness, and firmness in honoring and glorifying God, His eternal Father, while dwelling in this sacrament, wherein He has of His own will placed Himself, to make us partakers of the ineffable treasures and inspirations of His divinity. To what great perfection and holiness may we not arrive, by the good use of this one hour of adoration, spent frequently before the Blessed Eucharist. What fearful remorse, what regrets in the hour of death for him who in his life has abused such signal grace! Approach, then, humbly and perseveringly, to the Light of your holy faith; there you will find all sweetness, there the fruit of life in the heavenly manna of the Adorable Eucharist. O Jesus, be Thou forever blessed.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for me, that like thee, I may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

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FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, as thy divine King, who demands thy whole heart and thy undivided affections. He shows thee the pattern of His life, that thou mayest look closely at it and do in like manner.

II.

Desire out of love to be perfectly conformed to His likeness; that so thou mayest be clothed with all the perfections of God, as far as is possible to man; and mayest imitate those virtues, which are specially shown in the Most Holy Sacrament—His charity, humility, and obedience.

III.

Ask of thy Lord the most perfect "Conformity to His Divine Will," so that God may be able to glory in thee, and say: "I have found a man according to My own heart, who shall do all My wills" (Acts xiii. 22).

Aspiration.

"With Christ I am nailed to the cross; and I live, now not I; but Christ liveth in me" (Gal. ii. 19, 20).

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EUCHARISTIC GEMS.

O King of angels! Who can tell Thy worth? The angels round Thy tabernacle know how far too short eternity will prove to exhaust the hymns that should enumerate the wonders of Thy Sacrament of Love!—FABER.

O Jesus! King Most Wonderful.

O JESUS! King most wonderful!
Thou Conqueror renowned!
Thou sweetness most ineffable!
In Whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O Jesus, Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
All that we can desire!

May every heart confess Thy name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

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Visit V.

JESUS IN THE TABERNACLE

Our Physician.

I.

JESUS lived a hidden life in Nazareth until He was thirty years old; then He left His quiet home and entered upon His public life in Judea; so He leaves the tabernacle, that He may dwell within us.

II.

He "went about doing good and healing all" (Acts x. 38). In holy communion He comes as the Supreme Good, as our Physician, to bring health and life to each individual soul.

III.

We cannot remain in church all the time; we, too, must leave the tabernacle, but let us show by our good works that we have been with Jesus and that we have been healed of our infirmities.

CONSIDERATIONS.

Whithersoever Our Lord entered, says St. Mark (vi. 56), "they laid the sick in the streets, and be-

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sought Him that they might touch but the hem of His garment; and as many as touched Him were made whole." Let us cultivate the spirit of faith displayed by these sick people. As soon as they heard of the arrival of Jesus, they desired to be in His presence; they believed in His divine person. Faith is in us the principle of divine love; it is the star which precedes the rising of the sun of grace, that dissipates the darkness of our understanding, and calls every virtue into life. These sick people only requested permission to touch the hem of Our Lord's garment, believing that from His sacred robe some divine virtue would descend upon their infirmity. We are so much more favored than they; we can come to Jesus whenever we please, and we may not only touch His sacred person, but even receive Him—true God and true Man—in holy communion. They merely hoped for their cure through the mercy and goodness of Our Lord; therefore, from all parts of the country, they thronged into the streets of the town, that they might see Him pass by. And Jesus, the divine Physician, in that land of faith, passed through with pitiful compassion. If our blessed Lord responded readily to the desires of those who looked only for physical health, simply because they were humble and felt the need of His almighty power, how great will be His mercy and kindness to us, if we humbly represent to Him the many needs of our soul. By sin we are cast down to the lowest

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abyss of nothingness; we have wandered far away from God, and lost ourselves amid the miserable deceptions of vanity and pleasure. How vile do we appear in the pure light of His holiness! How greatly we stand in need of mercy! The Holy Eucharist confers its benefits under the veil of silence and obscurity, but this only enhances their sweetness to the loving soul that receives them. Behold, these poor, sick people were so eager to see Our Lord pass by that they were not afraid of cold or darkness, nor hesitated, even in their suffering state, to wait long hours, exposed to the inclemencies of the weather. How humbled should we be for the coldness and indifference with which we await the moment of holy communion, and for the dissipation of our minds during the adorable sacrifice of the Mass! Does not this conduct seem as if we supposed that His sacred body were possessed of no more virtue than the hem of His garment? When we hasten to the church, it is not now in uncertainty of Our Lord's coming or as hoping only to contemplate Him for an instant. We do not go there expecting to touch the hem of His garment for the cure only of some corporal malady. We know that we shall find Him in the tabernacle, ever ready to listen to us, to feed us with His adorable body, to sacrifice Himself upon the altar, to communicate His life and His strength to us.

O ever-blessed Host, bounteous Physician of our

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souls, true and living God, most loving Saviour, we praise and adore Thy goodness and Thy mercy. Thou didst come to seek and cure the weak and wandering sheep, and in Thy mercy and love to offer them health. If, while Thou wert on earth, there issued from Thy body such divine virtue that the sick who approached it were healed, assuredly now Thy power is not weakened. I know that I am all unworthy, but do Thou, the Son of David, have mercy on me! If Thou willest that I should be clean, speak only and I shall be cleansed. Say but the word, and my pride shall be destroyed, my unruly will restrained, my guilt washed away. I am ready to do Thy will, O my God. Here shall be no false tenderness. I will cut out and burn every inordinate earthly affection, that my malady may be cured, and that I may be saved through all eternity. Yes, dear Jesus, even so I hope. I embrace Thee; I bind Thee to my poor, but loving heart. Grant that I may always love Thee, that I may ever be loved by Thee. This is my hope, to love Thee, Who art the God of my soul, and to enjoy Thee eternally.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

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FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as a kind and compassionate Physician, pouring forth from His hands and feet streams of His precious blood, as a bath in which thy soul may be washed; regard thyself as the sick man by the pond called Bethsaida, lying there in thine infirmity for many years (*vide* John v. 5).

II.

Seek to love Him purely and strongly, by withdrawing thyself from all created things; and as one who hath learned wisdom from his sickness by turning away from those things that pleased thee before, turn thou now altogether from unlawful things, not holding thy head high in thy pride, but lying low in thy humility.

III.

Ask thy Lord for the virtue of "Fidelity to the Inspirations of Divine Grace," that thou mayest imitate Him, Who for thy salvation humbled Himself and became obedient—even to the death of the cross (Phil. ii. 8).

Aspiration.

Lord, behold, he, whom Thou lovest, is sick. Say unto my soul, I am thy salvation.

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EUCHARISTIC GEMS.

Examine and see if, after having eaten this divine food, your heart is more detached from all that is not God; if the life He has produced in you has penetrated to the exterior—your senses, habits, words, and works.—TAULER.

O Food of life! Thou, Who dost give
The pledge of immortality!
I live;—no, 'tis not I that live;
God gives me life; God lives in me.
He feeds my soul, He guides my ways,
And every grief with joy repays.

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Visit VI.

JESUS IN THE TABERNACLE

Our Good Shepherd

I.

JESUS in the Holy Eucharist is the "Good Shepherd" (John x. 11), Who, in order that His sheep may know Him better, comes Himself to feed them.

II.

But, perchance, we may have wandered far from the Eucharistic fold.

III.

Let us hear His voice, and He will lead us into "a place of pasture" (Ps. xxii. 2), and nourish us with a divine wheat, even His own sacred flesh.

CONSIDERATIONS.

"I am the Good Shepherd. The good shepherd giveth his life for his sheep" (John x. 11).—The title of shepherd, which Jesus here assumes, presents Him to us under an image most peculiarly fitted to excite our confidence, because it de-

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picts His love for us so admirably. It is especially at the altar and at holy communion, that Jesus shows Himself our Shepherd, and acts as such towards us. But He does more than any shepherd has ever done. Instead of feeding upon the flesh of His flock, He feeds His flock with His flesh and gives them to drink of His precious blood. Without the Holy Eucharist, something would have been wanting to the reality of that title of shepherd which Jesus has assumed. The sacred Host endows Him with a character so touching, that, in meditating upon all that Jesus does for us, the pious heart is melted into tears of love and devotion before the altar. The divine Shepherd abides with us always; the tabernacle is His tent. During the long hours of the day and night He watches and guards us; He protects and defends His sheep. From the quiet sanctuary He extends His vigilant protection over each one of us. His look of love follows us, and when, our prayers ended, we return to our various occupations, He blesses us, He accompanies us, and soon His gentle grace brings us back again to His feet. O Jesus, give me grace to remain near Thee, and like a sickly, feeble sheep needing Thy constant care, take me close to Thy sacred heart. "Let us endeavor," said St. Teresa, "not to wander far from our dear Shepherd; for the sheep that keep near the shepherd are always the most caressed, the best fed, and they often receive some chosen dainty

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from the shepherd's own repast." Let our fidelity entitle us to receive some tender caress from Jesus. The world intervenes to entice us away from our Shepherd, but the faithful sheep know not the voice of strangers.

"The good shepherd giveth his life for his sheep." Jesus did not flee from the face of death. His love led Him even to the cross, from whence His blood has flowed upon His sheepfold; that is, His Church. He embraces with joy upon the altar the daily sacrifice of His whole being. He does not hide Himself from the humiliation, insult, and raillery which have too often been His portion in the tabernacle. Even now, were it necessary, He would give His life again for the conversion of every sinful soul. But He can die no more; for His one perfect sacrifice abideth forever, and we can apply it to ourselves, by means of the sacraments, especially by means of holy communion.

"The good shepherd walketh before his sheep." Instead of driving His flock before Him, Our Lord draws them gently after Him. But where does He lead His sheep? He leads them to heaven, by the "upper chamber" and by Calvary. He is with them—leads them in sufferings, so that they are joyfully endured. He pays frequent visits to the sick among His flock. He walks before us on the path of perfection, for He is Himself the perfect Example and Pattern of every virtue.

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O sweet Shepherd ! how great a price hast Thou paid for me, Thy poor sheep ; how hast Thou wearied Thyself in bringing me into Thy fold, not once only, but many times, when I had foolishly strayed away from it. I am sorry for Thy sufferings and fatigue. I will follow Thee, wherever Thou shalt lead me. I will never more wander from Thy ways. O my Jesus ! Remain with me always, and I will walk with docility in the path of love and gratitude, though it be marked with my blood.

O Good Shepherd ! Do Thou calm all my sorrows ; do Thou heal all my wounds ; do Thou feed me often with the "food of angels," that nourishes my soul and gives it life eternal.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that, like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as the "Good Shepherd," calling thee to come near to Him, that He may caress thee and shower His special favors upon thee: behold thyself as His unloving

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loved one, ever wandering away from the true fold and running after the flocks of evil associates.

II.

Love Him more than the senseless and unsatisfying pleasures of the flesh, that so thou mayest crucify thy flesh with its vices and desires.

III.

Ask Him for the virtue of "Temperance," that thou mayest rule and restrain all evil desires, and mayest know how to observe moderation in all things.

Aspiration.

"I found Him Whom my soul loveth: I held Him, and I will not let Him go" (Cant. iii. 4).

EUCHARISTIC GEMS.

Our Lord, the Good Shepherd, gave His life for the sheep, that in our sacrament He might give us His body and blood, and that He might feed with the nourishment of His own flesh the sheep whom He had redeemed.—ST. GREGORY.

From sinful wanderings I return:
No more, no more, from Thee to roam;
Thy contrite child; ah! do not spurn—
Sweet Jesus, take the wanderer home.

Pure, meek, and humble let me be,
And guileless as the simple dove;
Thyself in others let me see,
For Thee both friends and foes I'll love.

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Visit VII.

JESUS IN THE TABERNACLE

Our Divine Master.

I.

JESUS in the Holy Eucharist is the divine Master Who *will* teach us lessons of heavenly wisdom if we come like Mary, the sister of Martha, and "sit at His feet" (Luke x. 39).

II.

Let us prefer to every other science, the "science of the saints," and to every other school, the school of the Holy Eucharist.

III.

Say with St. Peter: "Lord, to whom shall we go? *Thou* hast the words of eternal life" (John vi. 69).

CONSIDERATIONS.

Consider the delight with which Mary and Martha learn that Jesus, their beloved and divine Master, was approaching to honor and to console

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them by His sacred presence. When thou dost kneel in the presence of Jesus, Who is in the tabernacle, and especially when He comes to visit thee in holy communion, take care that every power of thy soul, together with all thy interior and exterior senses, unite to render Him the most profound and respectful homage. Jesus arrives at the dwelling of Mary and Martha, and the divine sweetness which beams forth in the heavenly countenance of this most beautiful "above the sons of men" (Ps. xliv. 3) was already to them a source of the purest joy, and a sure pledge of the ineffable delights they should taste in His sacred presence. With what reverence do they behold Him! With what respect do they salute Him! With what gratitude do they conduct Him into their house! But, above all, with what tenderness and benignity does Jesus receive their lively demonstrations of attachment! They place themselves at each side of their God, like two seraphim, one offering her love, the other her eagerness to serve and minister unto Him. They lodge Him, not only in their richest apartment, but also in the centre of their hearts, where they lose not sight of His adorable presence, nor a single word of His heavenly instructions.

When thou dost kneel before the tabernacle, and especially when Jesus comes to visit thee in holy communion, let thy soul be penetrated with joy, let thy faith be animated, thy hope enlivened, and

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thy charity inflamed. Receive thy Redeemer with all the zeal of Martha and the recollection of Mary. The two sisters, though occupied in different ways, had but one object in view, namely, the service of Jesus. Martha busied herself about "much serving" and prepared the corporal nourishment for her divine Lord; but Mary sat at His feet, and heard His words (Luke x. 39, 40); she remained at those sacred feet, where she had once received the pardon of her sins, and is now prostrated with as much tenderness and joy, as she then was with contrition and anguish. With what delight does she now enjoy the real presence of this amiable Saviour! How attentively does she listen to and how carefully does she treasure up His sacred words! Martha complains to our divine Lord, that her sister leaves her alone to labor in the arrangement of temporal affairs. But her ideas are rectified by these admirable words of Jesus: "Martha, Martha, thou art careful, and art troubled about many things, but one thing is necessary" (Luke x. 41, 42). There is but one thing necessary—one food, one support, and that is, the faithful, fervent accomplishment of the divine will of Him Who has sent us into the world for this sole purpose. The science of the saints is to know and to do the will of God.

O my soul! lose not the precious but fleeting moments of this life in running after imaginary enjoyments, but listen to the voice of thy Re-

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deemer, who this day tells thee, as He did Martha, that thou art solicitous about many things which are useless, perhaps destructive, to thy present peace and eternal rest. O Jesus ! I will learn of Thee to do the one thing necessary—the will of the heavenly Father, that I may thereby save my immortal soul. O my Lord ! My divine Master ! with Mary I kneel at Thy feet, humbly and contritely. I adore Thee and I beseech Thee to teach me and to direct me, that like Mary, I may always choose the better part, always serve Thee faithfully and love Thee most fervently.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to Thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as thy divine Master, ready to teach thee all virtues, as He practised them in His life and inculcates them now upon the altar.

II.

Desire out of love to remain always at His feet, and ever to choose the "better part," as Mary did.

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Consider the words of Martha to Mary: "The Master is come and calleth for thee." "He is come." He is here, now, upon the altar. "He calleth for thee." He calleth thee to-day—to the church, to thy duty, perhaps to some special work. Do not hesitate to obey. Be faithful to thy vocation.

III.

Ask for the virtue or grace of "Perfect Conformity to the Will of the Divine Master," that so thou mayest become perfect and always ready to speak the words that Mary, the virgin Mother of God spoke: "*Fiat mihi secundum verbum tuum*"—"Be it done to me according to thy word."

EUCHARISTIC GEMS.

Dearest Lord, teach me to be generous, teach me to serve Thee as Thou deservest. To give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to seek reward, save that of feeling that I do Thy will.—ST. IGNATIUS.

Within Thy Sacred Heart.

Within Thy sacred heart, dear Lord!
My anxious thoughts shall rest;
I neither ask for life nor death;
Thou knowest what is best.

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Say only Thou hast pardoned me;
  Say only I am Thine;
In all things else dispose of me;
  Thy holy will is mine!

Ah! why is not my love for Thee
  Unbounded, past control?
Alas! my heart obeyeth not
  The impulse of my soul!

Ah, Jesus! if love's trusting prayer
  Seem not too bold to Thee,
Place Thy own heart within my breast;
  Love Thou Thyself for me!

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Visit VIII.

JESUS IN THE TABERNACLE

Our Judge.

I.

Our Lord in the tabernacle is the same God Who will one day be our Judge.

II.

Let us go to Him with contrition and love. His heart is full of mercy and compassion for the penitent sinner. Does He not Himself say: "I desire not the death of the sinner, but that he be converted and live."

III.

By a holy and penitent life, especially by frequently coming to importune Jesus for mercy and pardon, His just anger will be converted into love and He will receive us with the smile and benediction of a loving and merciful judge.

CONSIDERATIONS.

How terrible is death! How awful and alarming is the judgment which follows! The poor

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soul, standing alone, with its whole life unmasked before the Judge, awaiting the sentence that is to decide its lot for all eternity. Who can think of this without trembling? Who can realize this truth and not quiver with fear and anxiety? Yet, why fear the Judge? If that tabernacle were to vanish, if the veils of the Blessed Sacrament were to be torn apart, that altar would be a throne of judgment, and we should be in the presence of our Judge. We are now kneeling before Him, and who is afraid? Who can fear the heart that has loved us for so many centuries, the eyes that have wept over our sorrows, the hands that have removed the rocks out of our path lest we should stumble and fall, the tongue that has never uttered a harsh or unkind word? Why, then, fear our Judge? No, dear Jesus, we do not, we will not fear Thee, whatever character Thou mayest assume, provided Thou remainest our Jesus. And our Jesus Thou wilt always be, unless by our impenitence, and hard-heartedness we compel Thee to assume the office of an inexorable Judge. But, alas! our sins and ingratitude terrify us the more, because Thou art *our Jesus*, and because Thou dost love us so dearly, and we are sore afraid when we think of the answer we are to make to Thee.

When we kneel before the tabernacle in the light of thy countenance—*our Judge*—all our omissions, our bad communions or at least our cold and indifferent ones, our irreverences in Thy pres-

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ence, or rather our total forgetfulness of it; our neglect to visit Thee often; our diffidence, distractions, and eagerness to bring our visits to a close, when we did come occasionally; our carelessness in not attending at Mass on week-days, though we could go to church so easily; our guilt in neglecting to hear Mass even on Sundays; our folly and timidity in not defending Thy name and Thy honor, when they were abused and scoffed at by Thy enemies; our cruel coldness in not offering Thee any consolation or reparation for the insults and injuries inflicted on Thy divine heart in the Holy Eucharist;—all this grieves and confounds us. 'Tis not that Thou wilt judge us without mercy or love, but because Thy love and untiring patience will magnify these sins and make them appear as mountains on our heads. But there is yet time to amend. As yet, dear Jesus, it is not the time of judgment; and though Thou art our Judge, Thou art also now our Saviour, our Brother, our Friend, and our Companion. Compassionate Jesus ! touch our hearts before the time of judgment comes, that there may be a real and permanent change effected within us. Thou hast made us realize what we shall experience if we continue sinful and negligent, as we have been; give us the additional grace of a contrite and humble heart, of sincere repentence, of a firm purpose of amendment, and of an all-absorbing love for Thy honor and glory in the Most Holy Sacrament

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of the Altar. Make us now do what we shall wish to have performed, when we stand before Thy judgment-seat. Let us resolve to visit Jesus in the Tabernacle every day, if not by going to the church, at least in spirit; let us regularly, once a week, make the "Hour of Adoration"; let us assist at daily Mass, so that the precious blood of the sacrifice may wash away those sins which will so alarm us at the last day; let us go to the holy table at least once a week, to nourish and strengthen our souls with the Bread of Eternal Life; let us seek to be present at Benediction, that the blessing of Jesus may be our support in weariness and temptation; let us do this and then we need not fear the coming of the Judge, whether it be at the sixth or at the ninth or at the eleventh hour, because then we shall hear from His own sweet lips: "Euge, serve bone et fidelis, quia in pauca fuisti fidelis, supra multa te constituam; intra in gaudium Domini tui"—"Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord."—Adapted from "Love of Jesus."

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

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Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, as a merciful Judge, ready to give thee pardon and peace, if thou wilt come to Him with a contrite and humble heart.

II.

Love Him with anxious love, as the saints have loved Him, that so thou mayest shun all carelessness in thy spiritual exercises and to the performance of thy duties.

III.

Ask Him for the spirit of "Mercifulness"; that thou mayest obtain eternal mercy from thy divine Judge, Who knoweth how to have compassion on our infirmities (*vide* Heb. iv. 15).

Aspiration.

"We have received Thy mercy, O God, in the midst of Thy temple. According to Thy name, O God, so also is Thy praise unto the ends of the earth" (Ps. xlvii. 10).

EUCHARISTIC GEMS.

They, who frequently receive their God hidden under the eucharistic veils, and who at the same

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time do not endeavor to reproduce Him in their own lives by making them conformable to His divine life, do not fulfil the end Our Lord had in view when He instituted this sacrament of union and of love.—ABBÉ DE BRANDT.

My dearest Good! Who dost so bind
My heart with countless chains to Thee;
O sweetest Love! my soul shall find
In Thy dear bonds true liberty.
Thyself Thou hast bestowed on me,
Thine, Thine forever will I be.

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Visit IX.

JESUS IN THE TABERNACLE

Our Hidden God.

I.

THE disciples of Jesus were afraid when a great tempest arose in the sea because their Master was asleep. Within the tabernacle He seems to sleep, but "His heart watcheth" (Cant. v. 2).

II.

In every tempest of trial or temptation, let us seek Him there, and call Him to our aid.

III.

Though He is a hidden God, though He seems not to waken or to break the silence of the tabernacle, still to our hearts He whispers: "Peace, be still" (Mark iv. 39).

CONSIDERATIONS.

When we meditate earnestly on Jesus Christ, His birth, His life, His death, but, above all, His Divine Eucharist, we are struck with the force of

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the expression in the Canticle of Canticles: "I sleep and my heart watcheth." It explains to us Jesus Christ entirely. In the fulness of time the Word was made flesh and dwelt amongst us. He was born in a poor stable; behold Him an Infant asleep on the bosom of His Mother! Scarcely a motion announces life, scarcely a sigh or a tear. I sleep, says the Infant, but fear not, My heart watches—"*Ego dormio et cor meum vigilat.*" His heart watches; yes, truly; for already what love in this little Child; what love in this humiliation; what love in this Mother, who is to be ours; what love in this crib, in this first sigh, in this first tear! Already His heart, which watches, has gathered around Him the rich and the poor, the great and the lowly. The voice of the angels, which calls the shepherds, is His heart, that watches and says to them: "Peace to men of good will." The star that conducts the Magi is His heart, that watches and guides them. Jesus Christ passes thirty years of His life—a hidden life—in the solitude of Nazareth; there you might believe that His life, thus hidden and obscure, is a slumber. I appear to you to sleep, does not Jesus Christ again say to us; but see how My heart watches; I know that obedience is repugnant to the independence of your nature; I know that meekness and humility are opposed to the pride of your heart; it is not too much for Me to pass thirty years in giving you examples of these sub-

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lime virtues; I do not sleep so profoundly, that My heart does not watch to say to you: "Learn of Me, because I am meek and humble of heart" (Matt. xi. 29). In His public life, Jesus one day embarked with His disciples on the Lake of Genesareth; a tempest arose, the waves threatened to engulf the fragile vessel; "But," says the Evangelist, "*He was asleep.*" The terrified apostles surround Him and waken Him, crying: "Lord, save us, we perish"; and Jesus answers: "Why are ye fearful, O ye of little faith?" as if He had said: "I slept, it is true, but My heart was watching over you—*Ego dormio et cor meum vigilat.*" Then He arose and rebuked the winds and the waves and there was a great calm.

When, finally, the Saviour of the world, to accomplish the will of His Father and to finish the work of our redemption, is raised on the Cross of Calvary, does He not seem to say to us: "I sleep and My heart watches"—"*Ego dormio et cor meum vigilat.*" But this death is a slumber, which reaches not My heart; all My bones are dislocated, a lance opens My heart, and from this heart, thus opened, and always watching, gush forth for you, two fruitful fountains of salvation —water and blood—Baptism and the Eucharist.

Ah, The Eucharist! Let us draw near to the tabernacle; let us contemplate Jesus Christ under the eucharistic veil. What annihilation! What uninterrupted silence! What profound slum-

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ber ! Be not deceived, He says once more to us. The more I annihilate myself, the more I love you; the greater My silence, the more I listen to your voice; the more I conceal Myself under these veils, the more I discover Myself to you; the more I seem to sleep, the more I watch—"*Ego dormio et cor meum vigilat.*"

O men ! whosoever you may be; how great soever may be your desolation and your misery, your anxieties or your pains, your infidelities and your faults, before the altar and in presence of the Eucharist, be consoled, be calmed, be reassured. In the tabernacle Jesus Christ, the God-Man, is hidden; He sleeps that this lowly slumber may soothe the terror that His majesty would excite; here the heart of Jesus watches, that this vigil may give you confidence. Weak, unhappy, sinful though you be, fear not, in the Eucharist the heart of God watches. Here is your strength, your joy, your salvation. O my Jesus ! grant that I may never be wanting in that confidence, which Thou seekest in Thy faithful followers. O Heart of Jesus ! watch over me; give me grace to love Thee more and more.—From the Meditations of DE LA BOUILLERIE.

My God and my All ! may the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, Who hast vouchsafed to die upon the cross for the love of me.—ST. FRANCIS OF ASSISI.

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Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as a blood-stained Spouse; regard thyself as one very ungrateful, for thou hast never yet learned to die to the world, though thou dost daily, at Mass, show forth the death of thy Lord (Ex. iv. 25; also 1 Cor. xi. 26).

II.

Love Him with a brave love, as the holy martyrs loved Him; that so thou mayest dare to say: "Who, then, shall separate us from the love of Christ? Shall tribulation? or distress? or famine? . . . or the sword?" (Rom. viii. 35.)

III.

Ask Him for "Health-Giving Sorrows," that as the sufferings of Christ abound in thee, so also may abound in thee the greatness of His comforts (2 Cor. i. 5).

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Aspiration.

"A bundle of myrrh is my Beloved to me: He shall ever abide in my understanding, and ever direct my will" (Cant. i. 12).

EUCHARISTIC GEMS.

Our tabernacle is holier than the Holy of Holies, yea, than the Ark itself; for it contains the most sacred and life-giving flesh of Our Saviour Jesus Christ.—ST. NICEPHORUS.

Peace, Be Still!

Sweet Jesus! by this Sacrament of Love
All gross affections from my heart remove;
Let but Thy loving kindness linger there,
Preserved by grace and perfected by prayer;
And let me to my neighbor strive to be
As mild and gentle as Thou art with me.
Take Thou the guidance of my whole career,
That to displease Thee be my only fear:
Give me that peace the world can never give,
And in Thy loving presence let me live.
Ah! show me always, Lord, Thy holy will,
And to each troubled thought, say: "Peace, be still."

LEGENDA.

The Blessed Sacrament in the Catacombs.

Without the walls of the city of Rome there exists a subterranean city, belonging to the first ages of the Christian Church, and known to us as

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the Catacombs—the city of the Christian dead. Their ancient name was cemeteries, or sleeping-places. History has handed down to us the names of many noble women—*e.g.*, Domitilla, Lucina, Priscilla, Cyriaca—who made use of their properties as Christian graveyards, and received into their own family vaults the bodies of the blessed martyrs. In many cases the name of some specially distinguished martyr has been given to the cemetery which gave him a resting-place. As, for example, that of St. Prætextatus, St. Agnes, and St. Calixtus.

This city of the dead comprises a series of long corridors or streets, intersected by certain little rooms or vaults for the use of private families, called for this reason "cubicula." In many of these is to be seen a vaulted niche or arcosolium, under which, upon the flat ground, stands a raised stone coffin, covered with a stone or marble lid. In such a coffin one or more of the bodies of the holy martyrs would be laid; and its lid or slab was used as an altar, where the cubiculum in which it was placed served as a chapel.

In times of persecution the faithful were wont to assemble in these sacred hiding-places, in order to assist at the divine mysteries and receive the "daily bread" of holy communion.

Here, too, the Father of the faithful not unfrequently lived, concealed from the eyes of the world; and here, too, from time to time, the blood

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of the martyrs flowed in the very presence of the Most Holy.

Legend of St. Xystus, P.M.

It was the year A.D. 258, under the persecution of the Emperor Valerian.* The imperial decree had for the first time forbidden the Christians to frequent their cemeteries, and the satellites of the emperor were employed to watch the entrance to the larger ones, of which that of St. Calixtus was the chief; for this reason, on the 6th of August of that year, the holy Pontiff Xystus selected another (afterwards called of Prætextatus, one of his deacons who suffered with him), wherein to celebrate the divine mysteries. His deacons, Felicissimus and Agapitus, prepare the altar, while Prætextatus and Laurence vest the venerable Pontiff. The Mass proceeds, the faithful have received from the hands of Xystus the Bread of Life, and he, seated on the stone chair beside the altar, begins to address the faithful. Suddenly the cry of alarm is raised, as the clatter of arms and trampling of many feet are heard approaching. A traitor leads the myrmidons of Valerian into the recesses of the catacomb; they seize the seven deacons, and lay their hands upon the sacred person of the Vicar of Christ.

On reaching the city the guards are about to

* Butler's "Lives," August 10.

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separate the Deacon Laurence from the rest. "O Father," cries he, in an agony of sorrow, "whither goest thou without thy son—whither, O priest, without thy deacon? wherein have I displeased thee?" "I leave thee not, my son," replies the venerable old man. "A more glorious victory is in store for thee. Within three days thou shalt follow me!"

Once more the cemetery echoes with the tramp of armed men, but the Deacon Laurence is no longer by the side of the holy Pontiff. The venerable man is thrust into his episcopal chair; a soldier strikes off his head, so that the seat is dyed with his blood. Felicissimus and Agapitus receive their crowns at the same time, afterwards to be buried by the faithful in the chapel where they have fallen; but the remains of the Pontiff were transferred to the adjoining cemetery of St. Calixtus, where so many of the martyred Popes already lay. St. Laurence, as we know, *did* follow his beloved Father three days later, through the glorious death which awaited him by fire.

Legend of St. Tarcisius.

The day following the martyrdom of the holy Pontiff St. Xystus it was thought expedient to send the Holy Eucharist from the secret altars of the cemeteries to the faithful in the city, in order to prepare them for the threatened trial. Tarcisius, a young acolyte, was chosen for this high

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commission, and the Blessed Sacrament, wrapped in fair linen, was concealed in his bosom. Being met by a party of soldiers, he was seized, interrogated on the nature of his errand, and bidden to show them what he carried so carefully in the fold of his tunic. In obedience to the rigid rule of secrecy, Tarcisius held his peace, and answered nothing. Thereupon he was furiously assailed, and fell almost immediately under a shower of stones and blows, thus yielding up his young life in defence of the Blessed Sacrament. The soldiers turned his dead body over and over, and searched in vain through his garments; they found therein *nothing*. Thus did Our Lord Himself vindicate His honor, by concealing the sacred mysteries from the eyes of His enemies, to their great terror and confusion.

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Visit X.

JESUS IN THE TABERNACLE

Our Consolation.

I.

JESUS in the Holy Eucharist is verily a "hidden God" (Is. xlv. 15).

II.

But He would have us follow Him into His solitude that there He may speak to our hearts.

III.

"The sparrow hath found herself a house, and the turtle a nest" (Ps. lxxxiii. 4), and the faithful soul a hiding-place in "Thy altars, O Lord of hosts, my King and my God" (Ps. lxxxiii. 4).

CONSIDERATIONS.

Pilgrims to the Holy Land love to tarry in the blessed places where every pathway bears traces of the feet of Jesus, where every stone has a tale to tell of Him. We long to have dwelt in Nazareth, to have seen Him, spoken with Him, watched

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Him, followed Him, and to have kissed the print of His feet in the Galilean soil. We say: "I should indeed have been happy to have sat at His feet on the mountain, or in the olive-grove, or by the seaside, or away in the loneliness of the desert where He went to pray. Not a wish of my heart but I should have told Him, not a sorrow but I should have laid before Him. And surely He Who fed the hungry and gave sight to the blind, and forgave the most abominable crimes, and even raised the dead and gave them once more to the arms of the mothers that mourned them—surely He would have given me all that I stood in need of; and how holy and happy I should have been!" As we thus muse and long a voice seems to come reproachfully from the tabernacle, and to murmur in our ear: "Am I not always with you—the same Jesus Who dwelt at Nazareth in Galilee?" Jesus is near us still. In the solitude of the lonely church, where the lamp burns softly, and all is still around, is the same Jesus Who was on the mountain and in the olive-grove and by the seaside and in the lone desert; and He has the self-same loving heart to offer us consolation, and the self-same divine power to aid us in all our necessities. You do not see Him, it is true, but neither did the blind people whom He cured; they only knew that He was there and they followed Him. What does it matter if He is hidden from our view? We know, we believe

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that He is there. And He is always ready to impart comfort to us in adversity. Too often, however, we do not listen to Jesus in the tabernacle as we should. Too often we enter the presence of Jesus to pour forth our own troubles and requirements only, and after perhaps a few hurried acts of adoration in which there is little love or devotion, we take leave of Him, and go away from Him, without giving Him an opportunity to speak to our hearts. If we will but tarry a moment longer, and, after telling Him our needs and showing Him our poverty, or confiding to Him our doubts and fears, pause a while, gently and calmly, words will take shape in our hearts, as plainly as though they were spoken by mortal lips, and we shall find that the doubts which troubled us are suddenly cleared away, that the sorrow is lightened which pressed so heavily, that a new impulse is given to our failing energy, and our soul filled with so bright a light that we feel as if a sudden ray of heavenly sunshine had burst upon us, illuminating every dark corner and changing the very features of our lives. Such lights as these, however,—lights of grace, consolation, hope, love, and union with Jesus,—need *quiet*—the quiet of the home of Nazareth, the calm of an interior spirit. Solitude and recollection are required to quicken our hearing and to awaken our perception of spiritual things. As we kneel before the tabernacle, pouring out our woes,

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our heart-aches, our loneliness—telling our dear Lord that our trials weigh sorely upon us and that they seem almost more than we can bear—do we not feel that comfort comes forth from the tabernacle, that an indescribable consolation sinks gradually and gently into our hearts, that a fresh proof of the love of Jesus has come to fill the void left by that earthly love—that worldly wealth and honor, the loss of which we are mourning so bitterly? O Jesus, Thou Thyself hast taught me how to bear sufferings with submission to the will of the heavenly Father. Grant, my dear Lord, grant me the grace no more to lose, in idle complaints, regrets, and murmurings against Thy will, a portion of the time that Thou hast given me to suffer for Thy love.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold in thy heart Christ seated as the thorn-crowned Saviour, teaching thee how to walk the Way of the Cross that leads to eternal life.

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II.

Desire out of love to follow Jesus, that so thou mayest endure with patience and even with joy hunger and thirst, cold and heat, and every suffering (2 Tim. ii. 3).

III.

Ask of thy Lord the virtue of "Mortification and Self-denial," that so thou mayest not run, as if at an uncertainty; mayest not fight, as one beating the air; but mayest chastise thy body and bring it in subjection (1 Cor. ix. 26, 27).

EUCHARISTIC GEMS.

Never cease from giving thanks to Jesus Christ for the infinite love by which, in order to be your support and to load you with His benefits, He wills to give Himself to you as food; love this generous Benefactor more by actions than by words.—LANCISIUS.

Oh! see upon the altar placed
The Victim of the greatest love!
Let all the earth below adore,
And join the choirs of Heaven above.
Sweet sacrament, we thee adore;
Oh! make us love thee more and more.

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Visit XI.

JESUS IN THE TABERNACLE

Our Help in all Necessities.

I.

We read in the Bible that the disciples of Our Lord, being hungry, were once permitted by their divine Master to pluck the ears of corn in a field. Not only does Jesus now allow, but He commands, us to eat the divine wheat of the Eucharist; moreover, by His divine presence He appeases the hunger of our souls for help and consolation in the vicissitudes of life.

II.

Vainly our soul tries to appease its hunger with the husks offered it by the world.

III.

But Jesus will lead us into the field of the Holy Eucharist as in a "place of pasture" (Ps. xxii. 2). There alone can we satisfy the cravings of our hungry souls by frequent and fervent visits and communions.

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CONSIDERATIONS.

Jesus in the tabernacle is always silent—so silent that He might be supposed to have no being therein; yet the work of the Blessed Sacrament is unceasing. If we consider some of the offices which are the special attributes of the silent Dweller of the tabernacle, we may well ask ourselves: Where can we find a type of more universal labor, and where among creatures, where in the wide world can we find a help in our trials and necessities like that which comes to us through the Blessed Sacrament? Jesus in the tabernacle is to us (1) a light in darkness; (2) counsel in doubt; (3) help in all undertakings; (4) solace in suffering; (5) strength in temptation; (6) joy in opprobrium; (7) our resource and protection under all calamities. When our hearts are heavy with an undefined dread, when the clouds of fear gather round us, when we feel as though God and man had forsaken us, as though none of our supplications were heard, and the heavens had become as brass, even when we cannot pray and we kneel mute before the tabernacle, have we never felt the gradual dawning of a soft light in our souls, lifting the weight of the cloud which was oppressing us so sorely, until we begin to discern the silver edge of its lining faintly gleaming in the reflection of the Blessed Sacrament?—"*Lumen in tenebris.*"

Who is there who has not felt the weariness of

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spirit engendered by an unceasing round of irksome daily occupations, insignificant in themselves, but which, nevertheless, occupy the greater part of our time and leave us scarcely a moment to ourselves? We feel fretted, perhaps, by the very number and monotony of our good works. We come before the Blessed Sacrament with this feeling of weariness, and almost of discouragement, upon us, and gradually a sense of peace steals over us, and the calm of the Blessed Sacrament works a calm in our hearts—trifling worries and vexations fade from our minds. We feel refreshed in body and soul and we rise from our knees ready to begin anew, ready to smile at the trifles which we had found so hard to bear.—"*Auxilium in negotiis.*"

Again, temptations crowd upon us—temptations to anger, pride, revenge, sensuality, as the case may be—we have resisted manfully, but our strength is well-nigh spent, and, despairingly, almost hopelessly, we come before the Blessed Sacrament in spite of ourselves, as it were, when, as our lips murmur familiar words of prayer, it seems to us as though these words were invested with a meaning which they had never had before. A new strength fills our hearts, and we turn to face our temptations with fresh vigor, confident that the grace which we have brought from the tabernacle will put them to flight.—"*Robur in tentationibus.*"

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Again, we are humbled to the dust; calumny is busy with our name, friends look coldly at us, enemies jeer at us and triumph over us; good people are doubtful about us, the worldly shun us. We take our sufferings to the feet of Jesus, and it seems to us as though a voice came from the tabernacle, asking us to remember the sufferings of our divine Master, and bidding us look round the world and try if we can count the number of insults, the calumnies, the affronts, which are heaped upon Jesus in the sacrament of His love, and reminding us that if we will be glorified with Him we must also suffer with Him.—"*Gaudium in contumeliis.*"

In fine, there is not a difficulty, not a trial, not a sorrow, not a calamity, which we may not lay down before Jesus in the tabernacle, confident that He will either relieve us of its burden or else give us strength enough to bear it joyfully for His sake.—"*Subsidium in quibuscumque necessitatibus.*"

O Jesus! grant that in all necessities and eventful moments of my life I may turn immediately my heart and mind towards the tabernacle. Sweet Mother of Jesus! By the thirty years of loving intercourse with thy blessed Son which thou didst spend in the holy quiet of Nazareth, teach us, we entreat thee, to value an interior life; teach us to know Jesus better in the most wonderful of His sacraments, quicken our understanding,

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that we may readily hear His voice, and detach us from the love of earthly things, in order that our hearts may be wholly His.—"EMMANUEL."

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, giving thee the hidden Manna which no one knoweth but he who receiveth it: regard thyself as sweetly and graciously hidden in His bosom (Apoc. ii. 17).

II.

Love Him more than all honors and all dignities, that so thy glory in this life may be nothing else than to be hidden in His love, and to be despised for His sake.

III.

Ask Him for the gift of "Fortitude;" that thou, looking not at the things which are seen, but at the things which are not seen, mayest despise all earthly things as utterly worthless,

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mayest overcome all difficulties and all dangers, and mayest always strive after what is great and high (2 Cor. iv. 18).

Aspiration.

"Who will give me wings like a dove, and I will fly, and be at rest? Lo, I have gone far off flying away, and I abode in the wilderness" (Ps. liv. 7, 8).

EUCHARISTIC GEMS.

Sweet is Our Lord in thought, sweet in the pages of the holy Gospels, sweet in the shadowy symbol or the devout picture, sweet yet more in the holy crucifix, but sweeter beyond comparison in the Adorable Sacrament of His Love. Wherefore the Church sings, in the words of her saint:

Jesu! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

—OAKELY.

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Visit XII.

JESUS IN THE TABERNACLE AND The Mystery of Faith.

I.

"Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came" (John xx. 24). Is our absence from Mass, from the holy table, from Benediction not reprehensible? Could we not be present more frequently when the sacred mysteries are celebrated?

II.

When Our Lord again appeared to the apostles, and this time also to the doubting Thomas, He said to the latter: "Be not faithless but believing, . . . blessed are they that have not seen and have believed" (John xx. 27, 29).

We do not see Jesus in the sacred Host with our bodily eyes, but we know that He is really and substantially present; we see Him with the eyes of faith. Do we always conduct ourselves before the tabernacle with that devotion which the reality of faith suggests?

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III.

With Thomas let us vehemently protest our faith and give evidence of it by our self-sacrificing love. Jesus! Thou art my Lord and my God.

CONSIDERATIONS.

"The Holy Eucharist is called the 'Mystery of Faith' at the most solemn moment of the Mass, when the priest at the consecration of the Chalice, pronounces the words: 'This is the Chalice of My blood, of the new and everlasting testament, *the Mystery of Faith*, which shall be shed for you and for many unto the remission of sins.'

"This name imports that only the light of faith can let us see the body and blood of Our Lord on the altar, where the unbeliever sees nothing but bread and wine. The Eucharist is a great secret of divine goodness, revealed only to simple faith—*Mysterium Fidei.*

"The Eucharist is more than a mystery; it is the epitome of all the mysteries of our holy religion; for Transubstantiation and the Real Presence presuppose the Incarnation of the Word, of which they are the continuation; and as the Father with the Holy Ghost is in the Word, and this August Trinity is the inexhaustible source of all the mysteries of grace and glory, so the whole supernatural world centres in the mystery of the Eucharist.

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Blessed is he, who has faith and in faith adores God in this mystery !

" For, though the heavenly bliss consists in seeing God face to face, yet here on earth blessed are they who have not seen and have believed, because all our happiness here below consists in meriting heaven, not in enjoying it, and merit comes by faith, not by sight. The laborious merits of faith, however, are never without their unspeakable joys, even now in this life, because in believing, although we see not God, yet we feel Him, we feel God Who surpasses our knowledge (Job xxxvi. 26). When God speaks, man must believe; what can be more reasonable ? Now the God-Man, in blessing the bread, said, ' This is My body '; and in blessing the wine, He said ' This is My blood.' Who am I, that I should refuse to believe Thee, O my God ? I believe firmly and implicitly. I cannot fathom the mystery of the Eucharist, but I can perceive and taste it, since it is not only a mysterious truth, but a miraculous food given me to eat; a food containing in itself all sweetness, better far than the manna of the wilderness. The Psalmist says: ' Taste and see that the Lord is sweet ' (Ps. xxxiii. 9). It is necessary to taste this food to know its sweetness and to appreciate it. The spiritual perception is sharpened by faith and love more than by science, and so it will often happen that while the theologian goes on coldly speculating concerning the mysteries of faith, he

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really understands far less than one who in holiness and simplicity of faith partakes with relish and love of this miraculous food. It is by tasting that we tell the flavor of a fruit and not by chemical analysis of its acids and sap. O precious simplicity of faith! I give thanks to Thee, 'O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them to little ones'" (Matt. xi. 25).

—"NAMES OF THE EUCHARIST."

O God! enliven my faith and strengthen it with Thy grace, that it may be a living, acting faith—a faith, through which that which I do may never contradict that which I believe. Thou, O Jesus, art my Redeemer, the tenderest object of my love and my All.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as the Brightness of the eternal light, revealing the hidden things of Heaven; regard thyself as that blind man whom Jesus ordered to be brought to Him,

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who besought Him and said, "Lord, grant that I may see" (Wisd. vii. 26; 1 Cor. iv. 5; Luke xviii. 41).

II.

Love Him more than thine eyes, and more than everything that is pleasant to thy sight; that so thou mayest resolve to turn away thine eyes from vanity (Ps. cxviii. 37).

III.

Ask Him for the precious gift of "Faith"; that thou mayest see the things that ought to be done, and mayest have strength to do what thou hast seen (Wisd. iii. 14).

EUCHARISTIC GEMS.

The real presence of Our Lord in this sacrament corresponds to the perfection of faith; for we believe not only in Our Lord's divinity, but also in His humanity. Hence we read in St. John's Gospel: "Ye believe in God; believe also in Me" (John xiv. 1).—ST. THOMAS.

Adoro te Devote Latens Deitas.

O hidden God, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

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Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed;
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the Cross lay hid from view;
But here lies hid at once the Manhood too;
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds, as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.

O thou memorial of Our Lord's own dying!
O Bread that living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

O loving Pelican! O Jesu, Lord!
Unclean I am, but cleanse me in Thy blood;
Of which a single drop, for sinners spilt,
Is ransom for a world's entire guilt.

Jesu! whom for the present veil'd I see,
What I so thirst for, oh! vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

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Visit XIII.

JESUS IN THE TABERNACLE

Our Hope, Our Confidence.

I.

"It is I, fear not" (Matt. xiv. 27). Thus spoke Jesus to His disciples when He came to them at night walking upon the sea.

II.

Jesus in the Eucharistic Veil is, as it were, hidden by the shades of night. If we would behold Him only with our corporal eyes, we shall not know Him.

III.

But to the ear of faith He will make Himself known; and from the sacred Host we shall hear: "It is I; fear not": "It is I; have confidence in Me."

CONSIDERATIONS.

The apostles were naturally weak and timid. They were little, according to the world, without power or honor; for God "chooses the weak things

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of this world to confound the strong," and hence, in His communications with them, their divine Master often said: "Fear nothing; confide in Me"—*nolite timere, confidite !*

These words should inspire us also with hope and confidence in Jesus. Not to His apostles only, but to all Christians Our Lord says: "Fear not; I am with you—*Ego sum, nolite timere.*" What could be a more unshaken support, a stronger assurance of safety amid the dangers by which we are surrounded, the trials to which we are exposed, than this pledge of His love, this promise of His abiding presence among us ? The honor, the wealth, the pleasures of the world cannot be trusted. They are deceitful—"vanity of vanities, all is vanity." But how about my friends ? If they are weak, they cannot assist me; if they are powerful, they forget me: one is terrified at the difficulty of serving me; another is torn from me by death, and in the end I find not one who can say to me: "Fear not; rely on me—*Ego sum, nolite timere.*"

Jesus Christ, on the contrary, addresses to all this consoling promise and He keeps the word He has pledged. "Fear not," He says to the sinner; "it is I—*Ego sum*"; I, Who am the Lamb of God, immolated on Calvary to blot out thy sins; I Whose heart sighed for thee; I, Whose eyes wept over thee; I Whose feet are weary, running after thee; I, Whose hands are stretched out to thee; I,

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Whose blood has flowed for thee. "It is I; fear not—*Ego sum, nolite timere.*" "Fear not," He says to the timid and doubtful soul, "it is I,—I, thy Saviour, I, thy Light and Salvation. Of whom shalt thou be afraid? If enemies trouble thee, they themselves shall be weakened and shall fall; if armies should encamp around thee, if battle be drawn up against thee, fear not, I am with thee (*vide* Psalm xxvi. 1–3)—fear not, it is I."

"Fear not," He says to the just soul; "it is I—I, Who try thee sometimes, it is true, but only to increase thy merit; I, Who chastise thee often, but to preserve thee from evil, and because I love thee and desire thy love and therefore draw thee close to My Heart; I, Who in heaven will be thy reward, exceeding great. It is I; fear not—*Ego sum, nolite timere.*"

The Blessed Eucharist is our hope and our confidence. The voice of Jesus comes from the tabernacle: "It is I; fear not." Fear nothing; for behold the humble veils that conceal Me. Here I am more lowly than in the crib of Bethlehem; and the shepherds did not fear Me. Here I am more docile and meek than in the house of Nazareth; and Mary and Joseph did not fear Me. Here I am more destitute than during My mortal life; I had not then where to repose my head; and now I only ask to rest in your tabernacle and in your heart:—"Fear not; *nolite timere.*" Fear nothing; for in this Sacrament I have concealed My power,

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yet I bring with Me My grace and benediction. "Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you." I listen with delight, O my God, to these consoling words and I do not hesitate to yield to this appeal for confidence. Yes; when I approach Thy tabernacle and hear Thee say to me: "It is I; fear not," I praise and adore Thee; I humble myself profoundly; I love and I thank Thee, but I do not fear. I gaze calmly on the enemies of my soul; I despise them and fear them no longer; I resign myself to the sufferings of life, the storms of the world, the tribulations of the flesh, I resign myself and I fear not. I find that this sweet confidence renders it easy to avoid sin and to practise virtue; and I say often to myself that as the fear of the Lord is the beginning of wisdom, so its perfection and consummation is a blind confidence in the God of the Eucharist.

O Jesus! strengthen my hope; fortify my confidence. O my soul, how canst thou fear? O fair hope, last refuge of the miserable, already thou cheerest me! If my God be with me, whom shall I fear? "If God be for us, who is against us?" (Rom. viii. 31.) O my God, I thank Thee for so much good; I love Thee and I will love Thee forever; and this love shall be the child of that sweet hope, wherewith Thou inspirest me. Strengthen this hope in me with Thy fatherly benediction, and may it be a benediction of mercy and sweetness,

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enabling me to serve Thee; a benediction of grace, which shall enrich me with all blessings; a benediction of power, which shall strengthen me and prepare me to receive the fulness of Thy glorious benediction consummated in heaven.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us. who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, watching over thy journey to the Promised Land, and raining down manna for thee to eat: regard thyself as a wanderer in the desert, gathering this heavenly manna, day by day, until in that Promised Land itself thou shalt eat of its blessed fruits (Ps. lxxvii. 24; Jos. v. 12).

II.

Love Him more than all aromatical spices and than all the fragrance of flowers, that so thou mayest run after Him always to the odor of His ointments, that is, follow His example, until He the King, shall bring thee into the cellar of wine (Cant. i. 3; ii. 4; vi. 1).

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III.

Ask Him for the gift of unwavering "Hope," that with all confidence thou mayest say: "In peace I will sleep, and in peace I will rest; since Thou, O Lord, hast marvellously established me in hope" (Ps. iv. 9, 10).

Aspiration.

"I rejoice at the things that were said to me: We will go into the house of the Lord. Our feet were standing in thy courts, O Jerusalem" (Ps. cxxi. 1, 2).

EUCHARISTIC GEMS.

"It is I, fear not."—Here is another of the sweet words the Eucharist addresses to us in its mysterious language, and while it is a tender expression of the love of God for us, it is at the same time a motive of that unbounded confidence He invites us to place in Him.

The Word, within the Host,
Gives me the pledge of peace:
The promise, well assured,
Of joys that never cease.

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Visit XIV.

JESUS IN THE TABERNACLE

Our Love.

I.

JESUS in the Holy Eucharist is a "consuming fire." His desire is to enkindle this fire within our hearts.

II.

But how often we come before Him like those tepid souls that are "neither hot nor cold" (Apoc. iii. 15).

III.

Let us adore Jesus in the tabernacle, and beg of Him that we may no longer remain insensible to the ardent flames of His divine love.

CONSIDERATIONS.

"Just as selfishness severs and puts men asunder one from the other, so love is a unitive power, which draws and binds them together. Charity is the social bond of the Christian family. Charity towards God and man is a fire that burns brightest

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on the Eucharistic hearth, and for this reason the Eucharist is called the 'Bond of Charity' towards God and man. The Eucharist is the bond of divine charity. How could human love ever have soared up to God, the Infinite Being, unless His divine majesty had first lovingly stooped down to us? This makes the apostle of love, St. John, cry out: 'Let us love God, because God first hath loved us' (1 John iv. 19). This same cry comes to us from the tabernacle. Could God, indeed, have stooped any lower in order to make us love Him? In the beginning, when He created the world, He veiled His likeness under the created glory of the universe; later on, in the Incarnation, He well-nigh disappeared under the obscurity of the human form; last of all He was, as it were, buried out of sight in the Eucharist, under the material and lowly appearances of bread and wine. This self-humiliation of the Godhead is the origin of our greatness and it is also our chief incentive to love God.

"The Holy Eucharist is likewise the bond of fraternal charity. It makes all men neighbors, brings them near to one another, or, at any rate, gives them power to become brethren in Jesus Christ, as St. Paul says: 'Now, in Christ Jesus, you, who sometime were afar off, are made nigh by the blood of Christ' (Ephes. ii. 13). This fellowship is created by Baptism, but brought to perfection by the Holy Eucharist, in which Christ min-

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gles His sacred flesh with ours and makes us one body with Him. Wonderful thing! The Divine Word, in becoming incarnate of His virgin Mother, took upon Him only one human body, but in the eucharistic communion He takes upon Him the flesh of us all, appropriates it, makes it His own, and so draws us near to one another at the Holy Table, more so even than the members of one family, even like the members of one body: 'For we being many are one bread, one body, all, who partake of one bread'" (1 Cor. x. 17).

—"THE NAMES OF THE EUCHARIST."

O most sacred Host, wherein I humbly adore the Incarnate Word! from the depth of my nothingness I raise to Thee my vows of gratitude and love. In Thee alone, O my God, I acknowledge my life on earth and in heaven. Thou art my nourishment, my preservation, and my comfort. Ah, my heart, how cold art thou beside this furnace of divine love! Give back, O my soul, with thy fullest measure, the affection of thy Lord; turn to Him thy thoughts and thy desires. He is the bread which satisfies; He is the spring which quenches thirst; He is the treasure which forever enriches. Most foolish art thou if thou sufferest thy love to rest on any other object. O my Jesus! I will indeed greatly love Thee; I will love Thee with my whole heart, because Thou art the Infinite Good; I will love Thee with my whole soul, because Thou art the true God; I will love Thee

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with all my strength, because to Thee I owe all that I have. Jesus, my Love, my Lord, my God, and my All!

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, and giving thee food which endureth to everlasting life; regard thyself as satisfied with this most sweet food, and yet out of love hungering for more (Luke xii. 37; John vi. 27; Ecclus. xxiv. 29).

II.

Love Him more than all sweetness, more than all pleasant foods; that so, restraining thyself from all excess, thou mayest begin to taste and see how sweet the Lord is (Ps. xxxiii. 9).

III.

Ask Him for the gift of most fervent "Love," that God only may be sweet to thee, and that everything which is not God may be distasteful.

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Aspiration.

Who am I, thy servant, that Thou hast regarded such a dead dog as I am, and set me amongst the guests at Thy table ? (2 Kings ix. 8; xix. 28.)

EUCHARISTIC GEMS.

No tongue can express the greatness of the love which Jesus Christ bears to our souls. Hence that His absence from us might not be an occasion of forgetting Him, before His departure from the world He left us, as a memorial of love, this Most Holy Sacrament in which He Himself has remained.—ST. PETER OF ALCANTARA.

Four Visions of St. Mechtilde.

(About A.D. 1300.)

One day when St. Mechtilde had received holy communion, after contemplating the Sacred Passion of Our Lord, He said to her: "Wouldst thou see in what manner I am in thee and thou in Me ?" But she held her peace, considering herself unworthy. In the same moment she saw the Lord under the form of a transparent crystal, and her own soul like clear, sparkling water flowing through the body of Christ. As she marvelled greatly at the unspeakable goodness of God towards her, the Lord said: "Remember that which the Apostle Paul hath written: 'I am the least of the apostles . . . but through the grace of

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God I am what I am' (1 Cor. xv. 9). Thou also in thyself art nothing, but whatsoever thou art, that through My grace art thou in Me."*

Another time when St. Mechtilde, after holy communion, desired to know what God would have of her, she received the following reply: "Let us go out into the fields." And it seemed to her as though she were in a great field in which many plants were to be seen, *e.g.* roses, lilies, violets, and others. By roses were to be understood the martyrs; by lilies, the virgins; widows and the rest of the saints were represented by violets and other flowers. In this field sat the Lord, as it were, surrounded on all sides with wheat heaped up; and it was revealed to her that the field represented all those fruits which the Church gathers in out of the Incarnation of Christ. Nightingales and larks also flew around the Lord, singing incessantly with sweet, glad voices. Now the nightingales signified the loving holy souls, while the larks were a figure of those who perform good works with gladness and singleness of heart.*

Once, when about to go to holy communion, St. Mechtilde said to the Lord: "My sweetest Lord, write my name upon Thy heart." Then said the Lord to her: "If thou willest to communicate, receive Me with such intention as though thou hadst all the fervor and all the love by which a

* Ott, Euch., p. 226.

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human heart was ever inflamed, and so wilt thou offer Me the highest love which it is possible for a human heart to give. This love will I accept from thee, not as it is in thee, but as thou desirest it should be in thee."

On another occasion when about to communicate she said again: "Write my name in Thy heart;" and thereupon it seemed to her as though the Lord bore certain golden letters on His breast, which were adorned with seven precious stones; and she saw the first letter of her name, and understood the signification thereof. After which, when she sought for the names of some whom she had recommended in her prayers, she found the first letter of their names also, adorned with the seven precious stones. The first of these represented purity of heart; the second, steady contemplation of the Consecration; the third, humility; the fourth, increase in good works; the fifth, patience; the sixth, hope; and the seventh, divine charity. She understood therefore that one who would worthily communicate must be adorned with these seven jewels.*

Anima Mia Che Fai?

My soul, what dost thou? Answer me,
Love God, Who loves thee well,
Love only doth He ask of thee,
Canst thou His love repel?

* Ott, Euch., p. 229.

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See how on earth, for love of thee,
In lowly form of Bread,
The Sovereign Good and Majesty
His dwelling-place hath made.

He aids thee now, His friendship prove,
And at His table eat;
To share the Bread of Life and Love,
His own true flesh thy meat.

What other gifts so great, so high,
Could God Himself impart?
Could Love Divine do more, to buy
The love of thy poor heart?

Though once in agonies of pain
Upon the cross He died,
A love so great not even then
Was wholly satisfied.

Not till the hour when He had found
The sweet mysterious way,
To join His heart in closest bond
To thy poor heart of clay.

How then, amid such ardent flame,
My soul, dost thou not burn?
Canst thou refuse, for very shame,
A loving heart's return?

Then yield thy heart at length to love
That God of charity,
Who gives His very self to prove
The love He bears to thee.

ST. ALPHONSUS.

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Visit XV.

JESUS IN THE TABERNACLE

A Model of Poverty, Humility, and Self-denial.

I.

JESUS in the tabernacle, as in the crib, welcomes with an equal love the lowly and the great, the rich and the poor. All may approach Him to pay their homage.

II.

When we draw near to Him, let us be lowly, as the shepherds were, by humility and simplicity.

III.

Be we ever so poor we may "come to adore Him," and join in the angels' song: "Glory to God in the highest."

CONSIDERATIONS.

Our Lord in the Blessed Sacrament is the Model of the religious soul and of the perfect life. He teaches us poverty, obedience, chastity, and these

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include meekness, humility, charity, self-denial, and all other virtues. In this visit let us consider the virtue of poverty, as exemplified in Our Saviour, together with humility and self-denial. When Jesus Christ was born there came into existence an incomprehensible alliance between His holy humanity and poverty, in virtue of which He chose the latter as His inseparable companion through life. Our Lord had no lands, nor gold, nor silver; He never used valuable furniture; He lived by alms. He had no powerful friends or relations to defend Him against the persecution of His enemies; He exposed Himself to all their fury and yet was never weary of doing good. He was entirely stripped of Himself—and this is the most sublime degree of perfection. In becoming man, He laid aside every appearance of His perfections and assumed our weakness. He submitted to be acted on by the elements, by creatures, by demons, and, in a manner, depriving Himself of strength to resist them. Consider the poverty of Jesus on the cross. There, separated from every person and from everything, dying while deserted by His Father, He becomes to us the Model of perfect deprivation of all things. Consider His poverty in the tabernacle. It is voluntary poverty, chosen out of love. He deprives Himself of everything, even to the appearance of existence, and does not so much as retain His liberty of action. He allows Himself to be taken by the priest to the homes of

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the poor as well as the rich, to be exposed upon the altar, or enclosed in the tabernacle; to be given to the worthy or the unworthy communicant. He gives up all that He has in giving us Himself—His open heart, His pierced hands can no longer keep back any graces. But in order to receive them, your heart must be empty of creatures—free from any voluntary attachment to sin and imperfection. "The perfect soul," says St. Jerome, "has nothing but Jesus Christ; if it have anything beside, it is not yet perfect." Enter deeply into these thoughts; nourish your soul with them, knowing that the Heart of Jesus is an inexhaustible fountain of grace. Seek also to relieve the poverty of Jesus somewhat in the tabernacle. Let us, like Mary and Joseph, remain near Him, and minister to His wants, as they did in the cave of Bethlehem and in the house of Nazareth. Too often carelessness and slovenliness in His service take the place of Mary and Joseph's ministrations. Too frequently withered leaves, soiled and dilapidated artificial flowers are deemed a sufficient offering for the Creator, Who has clothed the earth with all her beauty.

Let us take an example of the lowly animals with which Jesus took up His first visible dwelling on earth, and as they are the types of patient, willing labor, so let us imitate them in making it our happiness and pride to work for the Babe of Bethlehem, by helping to raise fitting tabernacles for

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His dwelling-place, by doing what we can to have the churches kept clean and attractive and the altars duly provided with vestments, ornaments, and, especially, fine linen—the new swaddling-clothes of the Eucharistic Babe—by laboring in behalf of poor sanctuaries with our own hands and by seeking to draw other souls to the practice of greater devotion to the Blessed Sacrament.

O Jesus! teach me to become poor in spirit as Thou art poor, humble as Thou art humble, and by Thy utter abandonment of Thyself to the wishes of Thy creatures, teach me to give myself up unreservedly to the directions of Thy divine will. Jesus, meek and humble of heart, make my heart like Thine!

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, breaking His bread for thee, who art perishing of hunger; regard thyself as a poor outcast, asking for the precious and life-giving crumbs.

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II.

Love Him with changeless love as the holy confessors loved Him; that so, being holy in thy life, thou mayest continue in wisdom as the sun, and not, in thy foolishness, be changed as the moon (Ecclus. xxvii. 12).

III.

Ask Him for the true spirit of "Poverty;" that, renouncing all things, thou mayest run more swiftly along the way of perfection, which leadeth straight to the heavenly kingdom.

Aspiration.

"Thou didst feed Thy people with the Food of Angels, and gavest them bread from Heaven, prepared without labor, having in it all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20).

EUCHARISTIC GEMS.

Receive Him without fear, yet without pride: without fear, because the God Who comes to thee is meek and humble; without pride, because thou hast not deserved to touch Him so familiarly. Open thy lips to eat the flesh of the Son of Man, and to drink His blood; for thus He Himself invites thee to the banquet.—PÈRE LACORDAIRE.

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Heart of Jesus, Hear !

Make me, Jesus, wholly Thine ;
Take this wayward heart of mine ;
Guide me through this world so drear—
Heart of Jesus, hear !

When I draw my parting breath,
When my eyes shall close in death,
Then, sweet Jesus, be Thou near—
Heart of Jesus, hear !

St. Felix of Cantalice, Brother "Deo Gratias."

A.D. 1587.

This amiable saint was a lay-brother of the strict Order of the Capuchins. It was his office to collect alms for his brethren, in which work he was engaged every day for forty years. But in spite of this occupation, carried on humbly through the streets of Rome, he attained to an eminent degree of sanctity, which was acknowledged even in his lifetime by persons of all ranks.

It was to the exercise of two supereminent graces that his great virtue and influence with others may be ascribed—viz., a humble, unintermitting devotion to the Blessed Sacrament, and an overflowing spirit of thankfulness, which procured for him the title of Brother "Deo Gratias."

He was in the habit of rising at night when the Fathers slept, and, taking his place before the Blessed Sacrament, he watched and prayed until

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dawn, when he rang the Angelus; he then served the first Mass, which was said at that hour, and, with tears of pious devotion, received holy communion. After this he made his thanksgiving until it was time for him to go forth on his daily task.

When abroad, his only greeting was "Deo gratias;" and his delight it was to collect the little children, and to hear them at his bidding praise God repeatedly in the same sweet words, so that, seeing him afar off, they would run to meet him, crying out, "Deo gratias, Brother Felix—Deo gratias!" He then with tears in his eyes would reply, "Deo gratias! Bless you, dear children! Deo gratias!"

St. Felix lived until he was above seventy years old. When about to receive the Viaticum, he exclaimed with a loud voice: "O Sacrum Convivium," etc.; and shortly after receiving it he turned to the brethren around his bed, begging them to say with him and for him: "Deo Gratias." As they did so, he peacefully closed his eyes as one about to sleep; and so did he indeed sleep in Jesus on May 18, 1587.

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Visit XVI.

JESUS IN THE TABERNACLE

A Model of Obedience, Meekness, and Mortification.

I.

CONSIDER, at the foot of the altar, the words of Martha to Mary: "The Master is come and calleth for thee."

II.

"He has come." He is here, upon the altar, not only by His immensity, but as the Man-God in His body, blood, soul, and divinity.

III.

"He calleth for thee." He has called thee from all eternity: He calleth thee to-day.

CONSIDERATIONS.

"Obedience," says St. Augustine, "is the greatest of virtues; it is the mother and guardian of other virtues." It is possible that we may not find it hard to give up all our possessions, but it is impossible that we should find it easy to give

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up ourselves. Thus the Holy Spirit says: "Obedience is better than sacrifices" (1 Kings xv. 22). The measure of the love of Jesus Christ towards His Father was that of His obedience. His whole life was one uninterrupted act of obedience. Learn to love obedience in meditating upon that of Our Lord Jesus Christ. Behold Him at Bethlehem, in Egypt, at Nazareth: does He not go from one place to another in submissive obedience to His Father? During thirty years, what wonderful docility does He not show to His Mother's voice, to her slightest wish! When the awful hour of the Passion arrived, He said to His disciples: "Arise, let us go hence." He rendered obedience to a heathen judge—to the soldiers, who loaded His hands with chains, who commanded Him to take off or put on His garments, that they might inflict upon Him new sufferings. He allowed Himself to be bound to the pillar of flagellation. On Calvary, when He stretched Himself upon the cross, when He tasted the vinegar and gall, He still obeyed, and death was the consummation of His obedience. In view of this picture, how can I hesitate to submit my will to those, who stand in the place of God to me? When a painful sacrifice is required of me, let me recall the last cry of Our Lord: "Father, into Thy hands I commend My spirit" (Luke xxiii. 46), and like Him, let me resign myself to the sacrifice, were it even unto death.

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If I desire to serve God only as seems right to me, I show but little love for Him, and I shall have to bear the entire responsibility of my actions in His sight. Let us be faithful to duty, no matter how hard it may be, and let us for the love of Jesus Christ cultivate the spirit of the most humble submission to our superiors and of sweetest meekness towards all with whom we come in daily contact.

When our blessed Lord was upon the earth He was "obedient unto death, even to the death of the Cross" (Phil. ii. 8). In the holy tabernacle He becomes obedient unto the consummation of the world. He renders *immediate, universal* obedience to every priest who pronounces the words of consecration—a *free* and *voluntary* obedience, which exposes His adorable person to the outrages of perverse humanity; an entire obedience, without regard to the worthiness of the priest. During all these centuries, no interruption has ever occurred to this meek and humble subordination, which, on account of His love to us, is more dear to Him than His glory. Jesus Christ has solemnly engaged Himself to continue this great subjection of Himself, not for His own sake, but to console us in our exile, by filling up the interval which separates earth from heaven, to which He again ascended after His death. How different are our lives from this life of Jesus in the Blessed Sacrament! How impatient are we of

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control! Scarcely does the respect due to authority, age, or experience suffice to silence our petulant murmurs when our will is thwarted. We fret and chafe under opposition or else we inwardly resolve to obey for a time only, and certain persons only, for whom we feel affection or esteem. We think that we have made a prodigious effort when we have managed to hide the struggle which it cost us to maintain a meek, submissive behavior under provocation for a few moments only, whereas Jesus is here in the tabernacle, week after week, month after month, year after year, submitting unreservedly to the wishes, to the tyranny, and to the neglectful caprices of His creatures. O my Jesus! I will treasure up in my heart this sweet and earnest instruction. O Lord! I consecrate myself to Thee without reserve. Receive my soul with all its faculties, my body with all its senses, my thoughts, my desires, all the days, hours, and moments of my life, that they may all yield a perfect submission to Thy will in all things.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

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FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as a kind Lord, Who hath made a friend of thee, His unworthy servant: regard thyself as a guest at His table, or rather as a hired laborer, since thou dost love Him when thou receivest consolation, but, when thou art scourged for thy good, dost grow cold in love.

II.

Love Him with thy whole strength, that so, in union with His strength and senses, thou mayest offer to God all the strength and powers of thy soul, all the senses and members of thy body, and mayest resolve to use them always in obedience to Him.

III.

Ask thy Lord for the virtue of "Obedience;" that thou mayest imitate Him, Who for thy salvation humbled Himself and became "obedient to death, even to the death of the cross" (Phil. ii. 8).

EUCHARISTIC GEMS.

"Learn of Me, because I am meek and humble of heart" (Matt. xi. 29).

Bear patiently the little contradictions which come to you from your neighbor without showing any resentment; for that is contrary to the Sacred Heart of Jesus.—BL. MARGARET MARY.

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To Jesus in the Blessed Sacrament.

O Jesus, dearest Lord, I cry to Thee;
With all the strength I have, I worship Thee;
With all my soul, I long to be with Thee;
And never fear to fail nor fall from Thee.

O Jesus, sweetest Love, come Thou to me;
Come down in all Thy beauty unto me;
Thou who didst die for longing love of me;
And never, never more depart from me.

O God, most beautiful, most treasured One!
O God, most glorious uncreated One!
O God eternal, beatific One!
Forever loving! ever-gracious One!

Oh, melts my heart receiving Thee, my Own;
My eyes are dim for lack of Thee, my Own;
My flesh doth hunger, needing Thee, my Own;
My soul doth faint apart from Thee, my Own.

Where in the height of heaven is light like Thee?
Where in the deep abyss is strength like Thee?
Where in creation is there bliss like Thee?
Where among creatures is there love like Thee?

Free me, O beauteous God, from all but Thee;
Sever the chain that holds me back from Thee;
Call me, O tender Love, I cry to Thee;
Thou art my all! O bind me close to Thee.

O suffering Love, that hast so loved me;
O patient Love, that weariest not of me;
Alone, O Love! thou weariest not of me!
Ah! weary not till I am lost in Thee;
Nay, weary not till I am found in Thee.

E. M. SHAPCOTE.

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Visit XVII.

JESUS IN THE TABERNACLE

A Model of Purity.

I.

THE first sermon of Jesus was that which He preached on the Mount.

Let us draw near to the altar, as to the holy mountain, and there meditate upon His sacred words.

II.

Among the first were these: "Blessed are the clean of heart, for they shall see God" (Matt. v. 8).

III.

Purity of heart is the necessary disposition for approaching Jesus in the Holy Eucharist.

CONSIDERATIONS.

"Chastity," says St. John Climachus, "is a participation of the angelic nature." "It gives us beforehand and in a certain manner," St. Ber-

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nard adds, "a foretaste of the life of heaven." "The chaste soul aspires to the likeness of God," the Holy Spirit informs us; and this grace of chastity unites the religious soul to her heavenly Lord and Spouse. The guardians of holy purity are: *watchfulness* over our thoughts, because "every action," as St. Augustine says, "takes its rise in the thoughts;" *humility*, for St. Paul tells us: "Wherefore he that thinketh himself to stand, let him take heed lest he fall" (1 Cor. x. 12); *modesty*, for the pious soul should make a covenant with its eyes, and, forgetting earthly things, *behold* Jesus Christ alone. The love of Jesus in the tabernacle for purity is constantly before our eyes. Every detail of the sanctuary is stamped with purity—the whiteness of the Host, the unleavened bread of which it is composed; the wine, which must be free from any adulteration; the virgin wax of the candles which burn upon the altar; the spotlessness of the corporal, and, last, but not least, the chastity of the priest who celebrates the sacred mysteries and whose pure hand has alone the right to touch the body of the Lord. And the pure angels hover round the tabernacle in perpetual adoration. Jesus loves the pure. Are we at pains to render ourselves pure, as He desires us to be before we enter His house? It may be that our lives are blameless as far as their exterior is concerned, but are we pure in mind, in heart, and in will? Do we carefully

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remove images and impressions from our minds which lessen our sense of purity—and this not only at church, but at all times, avoiding books, papers, journals, and magazines of a sensational or immoral tendency, loose conversation, acquaintances of doubtful reputation, and all occasions of temptation against the holy virtue, in order that the mirror of our soul may remain clear and shining and that thus we may *see God* the more readily? O Jesus! Thou art purity itself, and if Thou dost desire purity in those who visit Thee, Thou wilt give it to all who pray for it. Therefore we beseech Thee to give us grace to fight against the insidious enemies lurking in our bosom, and to receive Thee in holy communion the more frequently the oftener we are tempted to sin, in order that by pressing Thee, Who art purity itself to our hearts, the demons of impurity may fly from us, giving place to angels. O Jesus! I will serve Thee all the days of my life with a clear heart.

"Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place? The innocent in hands, and clean of heart" (Ps. xxiii. 3, 4).

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

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Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, washing thy robes in wine and thy garments in the blood of the grape, that is, cleansing thy soul with His own blood: regard thyself as brought into His cellar, receiving from His hand a chalice of wine, the wine not of His fury, but of His love (Gen. xlix. 11; Cant. ii. 4; Jer. xxv. 15).

II.

Love Him with chaste love, as the holy virgins loved Him; that so thou mayest be without spot, or wrinkle, or any such thing, holy and without blemish (Ephes. v. 27).

III.

Ask Him for "Cleanness of Heart;" that the eyes of thy mind may be purified, and that thou mayest be drawn to contemplate His beauty.

EUCHARISTIC GEMS.

The Eucharist demands of us purity, because of the immaculate splendor of the God Who resides there; it calls forth humility, because of the veils under which He conceals Himself; it asks

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for our love in return for the love that retains Him among us.—DE LA BOUILLERIE.

Anima Christi Sanctifica Me.

Soul of Christ, sanctify me ;
Body of Christ, save me ;
Blood of Christ, inebriate me ;
Water from the side of Christ, wash me.
Passion of Christ, strengthen me ;
O good Jesus, hear me ;
Within Thy wounds hide me ;
Permit me not to be separated from Thee.
From the malignant enemy defend me ;
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
Forever and ever. Amen.

ST. THOMAS AQUINAS.

An indulgence of 300 days every time ; seven years once a day to priests who shall say it after saying Mass, and to the faithful after receiving holy communion. A plenary indulgence, once a month, on the usual conditions, to all who say it once a day for a month.—Pius IX., Jan. 9, 1854.

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Visit XVIII.

JESUS IN THE TABERNACLE AND The Holy Ghost.

I.

"THE Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you" (John xiv. 26).

II.

The Adorable Sacrament of the Altar is part of the greatest work of the Holy Ghost.

III.

Let us pray to the Holy Spirit most fervently at every visit, that we may increase in the knowledge and love of the Holy Eucharist.

CONSIDERATIONS.

"It has been well said that the Most Holy Sacrament of the Altar is part of the greatest

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work of the Holy Ghost; not that the Incarnation of the Son of God is His greatest work and the Blessed Sacrament His next greatest: they are rather two parts of the greatest work that He has ever wrought. The sublime majesty of the altar is a continuation of the mystery, of which St. John writes: 'The Word was made flesh.' The Holy Ghost, Who overshadowed the Mother of God in Nazareth, overshadows the tabernacle of God from the rising to the setting of the sun.

"The mystery enacted in the remote Galilean village is repeated, in a manner, daily in our churches. In place of the humble chamber of the Virgin Mary, there is an altar and a priest in the act of saying Mass. Five words fall from the lips of the priest—'*Hoc Est Enim Corpus Meum*,' even as the five words: '*Fiat mihi secundum verbum tuum*' fell from the lips of Mary—and the Word made flesh dwells amongst men. These five words of consecration by a creature bring our blessed Lord Jesus Christ down from heaven to dwell in the little round host lying upon the corporal, even as the five words spoken by Mary in response to the Angel Gabriel's salutation brought down the Son of God to take up *His abode* in her bosom. In both mysteries the motive cause is similar—the operation of the Holy Ghost and the co-operation of the creature. '*Conceptus est de Spiritu Sancto ex Maria Virgine.*'—'How shall this be done?' asked Mary of the Angel, and he

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replied: 'The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee' (Luke i. 34, 35).

"'In like manner,' says St. John Damascene, 'if you ask me how is the body of Jesus Christ produced upon the altar, I will reply that it is by the power of the Holy Ghost, Who, by His ineffable virtue, operates that which is beyond our understanding.' In the liturgy of St. James, first bishop of Jerusalem, we find the following invocation: 'May the Spirit of God, by His sweet and glorious presence, sanctify this bread and cause it to become the body of Jesus Christ.' In our own liturgy equally, the celebrant invokes the Holy Ghost, saying after the Offertory: '*Veni Sanctificator, Omnipotens æterne Deus et benedic hoc sacrificium, tuo sancto nomini præparatum*'—'Come, O Sanctifier, almighty, eternal God, and bless this sacrifice, prepared to Thy holy name.' Thus, at the solemn moment of consecration, the Holy Ghost descends upon the sanctuary in which the Mass is being celebrated and covers the chalice with His shadow, in like manner as He descended upon the little chamber at Nazareth, covering the humble Virgin with His shadow and, in an instant, without a sign, without a sound, without the slightest outward manifestation, the body of Our Lord Jesus Christ is produced upon the altar. Let us beseech the Holy Ghost—the divine Operator in this wondrous mystery—to be

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our guide in meditating thereon, to illuminate our understanding, and to enkindle that divine love in our souls which it is His special attribute to bestow."—"EMMANUEL."

Let us pray in our visits to Jesus in the tabernacle for the gifts of the Holy Ghost, which are: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of God. Let us also make earnest supplication for the fruits of the Holy Ghost, enumerated by St. Paul in his Epistle to the Galatians (v. 22, 23): Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, and Chastity.

These fruits, according to each one's state, should be visible in the lives of the pious adorers of the Holy Eucharist if they wish to be true followers of Christ; for thereby it shall be known that the Holy Ghost dwells in them, just as a tree is known by its fruits. O Holy Ghost! let my life be hidden with Jesus in God. Give me grace to live for God only and to use creatures only in Him and for His glory. Let the beauty of God blind me to the beauty of the world, and let the light of God blind me to the light of the earth. Thou, O my God, art brighter than all things and sweeter. Take away from my soul all the dross and purify it, giving it light and strength. To Thee, O Holy Spirit of deathless love, I turn for help. Take from me all human

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respect, for wrong regard of creatures blights the soul, so that its fruits are withered. Help me to be more faithful to Jesus, my Love, Who dwells in the tabernacle and comes to me so sweetly and lovingly in holy communion. He is my life as Thou art my life and as the eternal Father is my life. May my soul be kept by Thee very bright for the coming of the Spouse.

O Holy Ghost, I thank Thee for the Bread of Life which Jesus gives. It is His gift to me; it is Thy gift to me; it is a possession forever. I bless and praise Thee for the miracles which Thou daily workest in order that Jesus may be the food of His people. In a hundred lands, in thousands of churches, in the heat of summer and in the winter cold, in the midst of the morning dew and when the sun is high, a pure sacrifice is offered to God, and a banquet of heaven is spread for all. Hungry and thirsty, our souls faint within us; but we cry to Thee, and Thou leadest us in a right way, a way that brings us to Thy storehouses and to the garners of Thy grace. We kneel before the altar, and Thou dost satisfy the empty soul, and dost fill the hungry soul with good things. We wander in a wilderness, but Thy springs are always found in it. Jesus has redeemed us from the enemy. Thou art the Comforter Whom He sent. Thou dost gather us from all lands, from the rising and the setting sun, from the north and from the sea. Thy mercies,

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O Lord, give glory to Thee, and Thy wonderful works for the children of men ever show forth Thy praise.

Holy Spirit, divine Consoler! I adore Thee as my true God. I bless Thee by uniting myself to the praises Thou dost receive from the angels and the seraphs. I offer Thee my whole heart, and I render Thee heartfelt thanks for all the benefits that Thou hast bestowed and dost unceasingly bestow upon the world. Thou, Who art the Author of all supernatural gifts and Who didst enrich with immense favors the soul of the Blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me Thy seven-fold gift, in order that I may with constant love and perseverance walk in the way of my eternal salvation.

For other appropriate devotions, see "Novena to the Holy Ghost," p. 435.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Spiritual Communion, p. 104.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, as thy Teacher, Who doth teach thee the way of perfec-

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tion, and doth instruct thee in all that thou shouldst do or not do; regard thyself as another Magdalen, sitting at His feet, listening to His words, and learning from Him that one thing, which alone is necessary (St. Luke x. 39, 42).

II.

Love Him with thy whole mind; so that thou mayest always cleave to Him by holy thoughts, and mayest always seek from Him for that purity and tranquillity of mind by which thou mayest gain the reward of Heaven.

III.

Ask Him for the spirit of "Knowledge and of all the Gifts of the Holy Ghost" that thou mayest know how to discern the true from the false, and mayest unwaveringly obey the dictates of faith.

Aspiration.

"Show, O Lord, Thy ways to me, and teach me Thy paths" (Ps. xxiv. 4).

EUCHARISTIC GEMS.

Horæ de Sancto Sacramento.

Of the wondrous body, O my tongue, be telling,
And the blood most precious of the Crucified,
Which to quench the dragon's fiery fang came welling
For the world's salvation from His holy side.

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With the twelve He sate and gave a mystic token,
Teaching their true hearts with word and holy sign;
For His body, saith He, is the bread thus broken,
And His blood of healing fills the cup of wine.

In His sacred hands He took the bread and brake it,
Likewise took the cup, and sanctified the same;
Whoso shall presume unworthily to take it,
God shall of a surety bring that soul to shame.

Whosoever drinketh of the cup of blessing,
Whoso of this bread partaketh not in vain,
He shall bear true witness, worthily confessing
Christ's most holy Passion till He come again.

But the unbelieving eat and drink damnation,
For their hearts discern not Jesus Christ the Lord;
And they spurn His blood of reconciliation
Which from out the spear-wound for our ransom poured.

Lo! the Word Incarnate is the bread from heaven;
Lo! the cup is filled with Jesus' blood indeed;
Precious is the food to faithful servants given,
They who feed upon Him Christ's commandments heed.

Christ herein sustaineth all the faithful-hearted,
Yet his body is not torn in any wise;
In the smallest morsel is the whole imparted,
God is truly present, veiled from mortal eyes.

And the hours shall find me still devoutly musing,
Lord, on Thy dear body's awful mystery;
That Thy sacramental graces rightly using,
With a faith unchanging I may worship Thee.

AN ANCIENT HYMN.

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Veni Creator Spiritus.

Come, Holy Ghost, Creator, come,
From Thy bright heavenly throne;
Come, take possession of our souls,
And make them all Thy own.

Thou Who art called the Paraclete,
Best gift of God above;
The living spring, the living fire,
Sweet unction and true love.

Thou Who art sevenfold in Thy grace,
Finger of God's right hand;
His promise, teaching little ones
To speak and understand.

Oh! guide our minds with Thy blest light,
With love our hearts inflame;
And with Thy strength, which ne'er decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring;
And through all perils lead us safe,
Beneath Thy sacred wing.

Through Thee may we the Father know;
Through Thee th' eternal Son,
And Thee, the Spirit of them both:
Thrice blessed Three in One.

All glory to the Father be,
With His co-equal Son,
The like to Thee, great Paraclete,
While endless ages run. Amen.

To all who say the above hymn is granted a plenary indulgence once a month on the usual conditions; also an indulgence of 300 days on Whitsunday and during its octave, and an indulgence of 100 days on all other days of the year.—Pius VI., May 26, 1796.

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Origin of the Church of the Holy Ghost at Slavings, in Moravia.

A.D. 1280.

The "Bauern Feuerfest."

Near the frontier which lies between Lower Austria, Bohemia, and Moravia, is situated the town of Slavings, in Moravia. Some hundred paces outside this town, the traveller may see a venerable church dedicated to the Holy Ghost. It is very near a small monastery, which stands alone, under the shelter of a friendly hill, removed from the noise and bustle of the world.

Upon the very spot whereon the church now stands took place the following remarkable event, of which the story is to be found in the annals of the Moravian Church:

Early in the year 1280, it came to pass that on a certain stormy night the parish church of Slavings was broken into by robbers, and the sacred vessel containing the Blessed Sacrament was carried away. The perpetrators of this sacrilege were never discovered, but great was the distress among the people on account of the dishonor done to the Most Holy. Now it happened in the spring of the same year, as a cowherd was pasturing his kine near the spot whereon the church now stands, and certain countrymen were laboring in a field hard by, that there appeared suddenly a flame of fire rising from a little heap of stones overgrown with

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bushes, whereupon the cattle which were grazing close at hand knelt down as if in reverence, and the cowherd, full of amazement, cried out to the nearest laborer, "Fire, neighbor—fire!"

Like Moses of old in the wilderness, these countrymen desired to examine more closely the cause of this supernatural fire, when, to their joyful astonishment, they beheld the stolen Host lying among the stones, enveloped in a heavenly light. With all speed they hastened to the city, and brought out a priest, who most carefully gathered up the sacred particle in order that it should be conveyed back to the parish church, amidst the great company of rejoicing townsfolk which had assembled there. But when the procession arrived at the gate of the city, tradition affirms that the Most Holy Sacrament disappeared from the hand of the priest and returned to the spot where it had been found. This miraculous occurrence took place no less than three times, after which both priest and people, perceiving that Our Lord had chosen it for His dwelling-place, resolved with one consent to build Him a church upon the spot, after which the priest was allowed to carry the sacred particle without further let or hindrance to the parish church.

The church thus built became an object of great veneration, and the shrine was richly indulgenced. In the year 1423 the heretical bands of the Hussites appeared before Slavings and wasted the sur-

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rounding country. The privileged chapel was razed to the ground, but the little heap of stones where the Blessed Sacrament had reposed remained undisturbed.

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Visit XIX.

JESUS IN THE TABERNACLE AND His Most Sacred Heart.

I.

"It is the heart of Jesus which spoke when He said: 'My Father, I wish that where I am, My disciples be with Me.'"—BOSSUET.

II.

"How pleasing to the heart of Jesus are those who visit Him often and who love to keep Him company in the church where He dwells in His sacrament."—ST. ALPHONSUS LIGUORI.

III.

"Since the Sacred Heart has no more cherished law than meekness, humility, and charity, we must cling to these dear virtues."—ST. FRANCIS DE SALES.

CONSIDERATIONS.

Devotion to the Blessed Sacrament and devotion to the Sacred Heart of Jesus, though distinct and

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separate, one from the other, are nevertheless most intimately related. When we honor the Sacred Heart our eyes are fixed on the adorable heart of Our Saviour pierced for man on the cross, and consumed with love for us. When we adore the Blessed Sacrament we see with the eyes of faith the body and blood, the soul and divinity of Jesus Christ, whole and entire. In honoring the Sacred Heart we look upon it as a symbol of the love with which the heart of Jesus is inflamed towards men; in the Blessed Sacrament we are the possessors of the main effects of this love. Let us remember that this adorable heart, which is the special object of our worship, has its dwelling-place in the body of Jesus Christ which is really and substantially present in the Blessed Sacrament. Love makes us desire the constant presence of the object of our love. It is this love and this desire that makes Jesus Christ reside with us in the Most Holy Sacrament. It is in this sacrament of His love that He shows His heart to us as He showed it to Blessed Margaret Mary Alacoque, and here it is that He calls us more earnestly to Him. The object of the devotion to the Sacred Heart is to make reparation for the injuries the heart of Jesus constantly receives from ungrateful men when He is exposed in the Blessed Sacrament upon the altar. That it is His wish that devout souls should, by their adoration and prayer, make reparation for these injuries is evident from the

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circumstances and the words of the revelations concerning the Sacred Heart. It was during the octave of Corpus Christi that Jesus Christ appeared to Blessed Margaret Mary and displayed to her His loving and amiable heart. He unfolded to her the inexplicable wonders of His pure love, and to what an excess He had carried it for the love of men, from whom He had received only ingratitude. "Jesus Christ, my sweet Master, presented Himself to me," writes Blessed Margaret Mary. "He was brilliant with glory; His five wounds shone like five suns. Flames darted forth from all parts of His sacred humanity, but especially from His adorable breast, which resembled a furnace, and which, opening, displayed to me His loving and amiable heart, the living source of these flames." The Sacred Heart was surmounted by a cross, and encircled with a crown of thorns. Then her divine Master said to her: "Behold this heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return I receive from the greater part only ingratitude, by their irreverence and sacrilege, and by the coldness and contempt they have for Me in this sacrament of love. And what is most painful to Me," added the Saviour, in a tone that went to the Sister's heart, "is that they are hearts consecrated to Me." Then He commanded her to have established in the church a particular feast to

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honor His sacred heart. "It is for this reason I ask thee that the first Friday after the octave of the Blessed Sacrament be appropriated to a special feast, to honor My heart by communicating on that day, and making reparation for the indignity that it has received. And I promise that My heart shall dilate to pour out abundantly the influences of its love on all that will render it this honor or procure its being rendered."

Contemplate most earnestly, O Christian soul, this picture of the Sacred Heart; meditate on the plaintive words of the Sacred Heart in the sacrament of love, and resolve to respond most fervently to all Our Saviour's wishes. The Church herself in the Divine Office shows us the motive of the worship we render the Sacred Heart when she declares that the feast of the Sacred Heart of Jesus was established "in order that, under the symbol of the Sacred Heart, the faithful honor with more devotion and fervor the charity, the love of Jesus Christ, which led Him not only to suffer and to die for the redemption of the human race, but also to institute the sacrament of His body and blood in commemoration of His death." May the heart of Jesus be everywhere loved!

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ACT OF REPARATION AND CONSECRATION TO THE SACRED HEART OF JESUS.

O Sacred Heart of my living Saviour, how sensible to our miseries has thy charity rendered Thee ! O my God, what goodness for Thee to place Thyself a victim for us in the Most Adorable Eucharist ! And yet what dost Thou see in the hearts of the greater part of mankind but rebellion against Thy will and ingratitude for Thy benefits. Was it not enough, O my Jesus, to have abandoned Thyself to a cruel agony in the Garden of Olives, when Thou didst bear the weight of all our sins ? Was it not enough to have bought our souls at the price of Thy blood and Thy death ? Was it necessary that Thy ungrateful and perfidious children should dare each day to renew the torments which Thou didst endure in the course of Thy Passion, and by fresh wounds to tear open Thy sacred heart ? Where can we find hearts so hard, that they are not touched at the sight of the outrages inflicted on Thee ? Prostrate and annihilated before Thee, O my Redeemer, permit me this day to make Thee some reparation for all the injuries with which men do not cease to load Thee, and for all the bitterness in which Thy divine heart is immersed. I wish I could water and purify with my tears all those places where Thou art most offended, and by my sentiments of burning love, repair the abuse and contempt which is

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shown of Thy graces by the scandals, profanations, and sacrileges that are committed among Thy children. Would that I had possession of all hearts to offer them to Thee in sacrifice and to console Thee by this homage for the guilty insensibility of those who will not know Thee, or who, knowing Thee, have not loved Thee. At least, O Lord, I offer Thee myself; immolate me, consume me as Thy victim, grant that I may now begin to love Thee alone, and that after having once consecrated my heart to Thee, I may never take it back again; grant that I may find in Thy heart an asylum in this world, peace at the hour of death, and my blessedness for all eternity. O Heart of Jesus, mayest Thou be known, praised, adored, and loved by all creatures throughout the universe, now and forever. Amen.

Our Lady of the Most Holy Sacrament! Our Lady of the Sacred Heart! Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as the Giver of grace, with His sweet voice calling thee out of darkness into light: regard thyself as one dead,

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bound feet and hands with winding-bands, lying in the sepulchre with a stone laid over it (John xi. 38, 44).

II.

Love Him with tender love, as the holy apostles loved Him; that so thou mayest not be able to bear to be torn from Him for a single moment.

III.

Ask Him for the spirit of Meekness; that, learning from Him because He is meek and humble of heart, thou mayest be converted, and enter the kingdom of Heaven (Matt. xi. 29; xviii. 3).

EUCHARISTIC GEMS.

Promises of Our Lord Jesus Christ to Bl. Margaret Mary Alacoque in favor of those devoted to His Sacred Heart.

1. I will give them all the graces necessary for their state of life.

2. I will establish peace in their families.

3. I will console them in all their afflictions.

4. I will be their assured refuge in life, and more especially at death.

5. I will pour out abundant benedictions on all their undertakings.

6. Sinners shall find in My heart the source and infinite ocean of mercy.

7. Tepid souls shall become fervent.

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8. Fervent souls shall advance rapidly to great perfection.

9. I will bless the houses in which the image of My sacred heart shall be exposed and honored.

10. I will give to priests the gift of moving the most hardened hearts.

11. Persons who propagate this devotion shall have their names inscribed in my heart, never to be effaced from it.

12. I promise thee, in the excess of the mercy of My heart, that its all-powerful love will grant to all those who receive communion on the first Friday of every month, for nine consecutive months, the grace of final penitence, and that they shall not die under my displeasure, nor without receiving their sacraments, and My heart shall be their secure refuge at that last hour.

Hymn to the Sacred Heart in the Blessed Sacrament.

O Heart of Jesus, pierced for me,
Pierce with thy love this heart of mine;
Let me with humble trust in thee
Within thy sacred wounds recline;
For, O dear Lord, I love that heart,
That broke for me on Calvary's tree;
Temptation ne'er again shall part
My Saviour and His love from me.

I love on those sweet wounds to think
Which Jesus bore for my poor sake,
I love of that dear blood to drink
Which He from Mary's veins did take.

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I love with solemn thoughts to come
To meet my Monarch on His throne,
In this His lowly, earthly home,
To love and call Him all my own.

How little, oft, am I inclined
To come and kneel where Jesus lives.
How feebly I desire to find
The blessing He so freely gives.
Too easily my thoughts will stray
From contemplation of His love,
Too soon my mind roams far away
From thoughts of my bright home above.

Collect, dear Lord, each wandering thought,
Help me to fix my soul on Thee,
That soul, which Thy sweet wounds have bought,
Shall never wander far from Thee.
Then, oh! my Jesus, Thou shalt be
My soul and body's all in all,
From this world's tempting bondage free,
Before Thy presence, Lord, I'll fall.

Oh! give me, Lord, the grace to feel
Still more of that devout intent,
Which loves its happiness to seal
In Thy Most Holy Sacrament.
Inflame my heart, by Thy sweet power,
With ardent, burning love for Thee,
Increasing, daily, hour by hour,—
Still on to all eternity.

"SUNDAY-SCHOOL HYMN-BOOK OF SISTERS OF NOTRE DAME."

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Visit XX.

JESUS IN THE TABERNACLE AND His Most Precious Blood.

I.

JESUS, addressing the sons of Zebedee, said: "Can you drink the chalice that I shall drink?" (Matt. xx. 22.)

II.

Lord, the chalice of Thy Passion is bitter, but the blood of the Eucharist is sweet.

III.

Let me drink often from the chalice of the Eucharist, that I may have courage to drink also the chalice of Thy Passion.

CHAPLET OF THE PRECIOUS BLOOD.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, etc.

R. Sicut erat, etc.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

V. Glory be to the Father, etc.

R. As it was in the beginning, etc.

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First Mystery and Meditation.

Our most loving Saviour shed His precious blood for us, for the first time, on the eighth day after His birth, when, to fulfil the law of Moses, He was circumcised. While, then, we think on all that Jesus did to satisfy God's justice for our wanderings, let us excite ourselves to true sorrow for them, and promise, with the help of His powerful grace, to be henceforth truly chaste in body and in soul.

Our Father, five times, Glory be to the Father, once.

V. Te ergo quæsumus famulis tuis subveni quos pretioso sanguine redemisti.

V. We beseech Thee, therefore, help Thy servants whom Thou hast redeemed with Thy precious blood.

Second Mystery and Meditation.

Jesus, in the Garden of Olives, shed His blood for us in such streams that it bathed the earth around. This He did at the vision He then had of the ingratitude with which men would meet His love. Oh ! let us, then, repent sincerely for the past, considering how poorly we have met the countless benefits of Our Lord, and resolve henceforth to make good use of His graces and holy inspirations.

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Our Father, five times, Glory be to the Father, once.

V. Te ergo quæsumus, etc. *V.* We beseech Thee, therefore, etc.

Third Mystery and Meditation.

Jesus, in His cruel scourging, shed His blood when, from His lacerated skin and wounded flesh, on every side, that precious blood flowed in streams, while our gentle Lord kept offering it to His eternal Father in payment of our impatience and our wantonness. How is it, then, that we do not curb our wrath and self-love? Oh! let us henceforth try to be more patient in our trials, to despise ourselves, and to bear in peace the injuries men do us.

Our Father, five times, Glory be to the Father, once.

V. Te ergo quæsumus, etc. *V.* We beseech Thee, therefore, etc.

Fourth Mystery and Meditation.

The sacred head of Jesus poured forth blood when it was crowned with thorns, all for our pride and evil thoughts. And shall we continue to nourish haughtiness and to foster foul imaginations, and the evil thoughts of our mind? Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness, and with generous hearts let us resist the evil suggestions of the devil.

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Our Father, five times, Glory be to the Father, once.

V. Te ergo quæsumus, etc. *V.* We beseech Thee, therefore, etc.

Fifth Mystery and Meditation.

Oh, what streams of blood our loving Jesus, laden with the heavy wood of the cross, on the mournful way to Calvary, poured forth from His veins! Then were the very streets and ways of Jerusalem through which He passed, bathed with His precious blood. And all this was done in satisfaction for the scandals and bad examples by which His own creatures had led others astray on the way to ruin. Ah! who can tell whether we, too, are not of this unhappy number? Who knows how many our bad example has thrust down to hell? And have we done nothing to remedy this evil? Alas! let us henceforth endeavor to do all we can to save souls by word and example, making ourselves to all a pattern of a good and holy life.

Our Father, five times, Glory be to the Father, once.

V. Te ergo quæsumus, etc. *V.* We beseech Thee, therefore, etc.

Sixth Mystery and Meditation.

More and yet more blood flowed from the Redeemer of mankind, in His most barbarous crucifixion; when His veins and arteries were rent and

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broken, and the saving balm of life eternal, which blotted out all the crimes and enormities of a whole world, flowed in torrents from out His hands and feet. What man is he, that still will choose to continue in his sin, renewing thus the cruel crucifixion of the Son of God. Bitterly, bitterly will we weep then for our bad deeds done, and at the feet of God's minister detest them; now will we mend our evil ways, and henceforth begin a truly Christian life, with the thought ever in our hearts of all the blood which our eternal salvation cost the Saviour of men.

Our Father, five times, Glory be to the Father, once.

V. Te ergo quæsumus, etc. *V.* We beseech Thee, therefore, etc.

Seventh Mystery and Meditation.

Last of all, Jesus shed His blood, when He was dead, when the lance opened His sacred side and cleft His loving heart; and with the blood gushed forth water, to show us how His blood was all poured out, even to the last drop, for our salvation. O infinite goodness of Our Redeemer! who will not love Thee? What heart will not melt away for very love of Thee Who hast done all this for our redemption? Our tongues want words to praise Thee: wherefore, we invite all creatures upon earth, all the angels and all the saints in paradise, and, most of all, our dearest

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Mother Mary, to bless, to praise, and to hymn Thy most precious blood. Yes, glory to the blood of Jesus, now and forever, throughout all ages! Amen.

At this last mystery, say the Our Father, three times, to make up the number of thirty-three, and the Glory be to the Father, once.

V. Te ergo quæsumus, etc. *V.* We beseech, Thee, therefore, etc.

Then say the following

Prayer.

Most precious blood of life eternal, price and ransom of the world, whose saving streams nourish and cleanse our souls, ever pleading man's cause before the throne of heavenly mercy! from the depths of my soul I adore thee; fain would I, were I able, make thee some compensation for the outrages and wrongs thou dost ever suffer from men, thy creatures, and, most of all, from those who, in their rashness, cease not to blaspheme thee. Who will not bless this blood of infinite value? who not burn for love of Jesus, who shed it all for us? What were I but for this blood which hath redeemed me? Love, assuredly love. O boundless love, which gave to us this saving balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, to all tongues, power to praise, hymn, and thank thee, now and forever, and throughout all eternity! Amen.

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V. Thou hast redeemed us, O Lord! in Thy blood.

R. And made us a kingdom to our God.

Let us Pray.

Almighty and everlasting God, Who hast appointed Thine only-begotten Son the Saviour of the world, and hast willed to be appeased with His blood: grant us, we beseech Thee, so to venerate this price of our salvation, and by its might so to be defended upon earth from the evils of this present life, that in heaven we may rejoice in its everlasting fruit. Who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

An indulgence of seven years and seven quarantines, once a day, to all who shall say, with devotion, this chaplet. A plenary indulgence, once a month, to all who, having said it every day, for a month, after confession and communion, shall pray for holy Church, etc.—Pius VII., Oct. 18, 1815.

The Sovereign Pontiff, Gregory XVI., by a rescript of the S. Congr. of Indulgences, July 5, 1843, granted these indulgences to all who shall say only the *Our Father* thirty-three times, reflecting at the same time on the mysteries proposed for consideration in the chaplet.

It is, moreover, stated, in the same rescript, that persons incapable of meditating may gain the indulgences by merely saying the *Our Father* thirty-three times.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

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St. Joseph, pray for us, that like thee we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as a wounded and blood-stained Spouse, pouring forth from His hands and feet and sacred heart the streams of His most precious blood for the health and salvation of thy sick soul.

II.

Love Him with a brave love, as the holy martyrs loved Him, that so thou mayest dare to say: "Who, then, shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or persecution? or the sword?" (Rom. viii. 35.)

III.

Ask Him for "Health-Giving Sorrows," that as the sufferings of Christ abound in thee, so also may abound in thee the greatness of His comforts (2 Cor. i. 5).

EUCHARISTIC GEMS.

"By this chalice the martyrs were inebriated, when on their way to martyrdom they did not know their own kinsfolk."—ST. AUGUSTINE.

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Ejaculation.

Glory to the Blood of Jesus, now and forever, and throughout all ages!

The Eucharistic Pelican.

O the mystery exceeding
All the shadows of the law;
God the Word, Whom angels worship,
Whom the seraphim adore,
Comes on earth to found a Kingdom,
There to reign for evermore.

He Himself is King and Kingdom,
And, within that Kingdom, we
By the Eucharistic union
Are His members verily—
Are the true though lowly temples
Of the Godhead, One in Three.

'Neath the veils of earth-born creatures,
Undiminished and unriven,
Christ, through ages past and coming,
Is the ever-mystic Leaven;
Christ, the first-born of the Virgin,
Ever is the Bread of heaven.

As the pelican her bosom
Pierceth that her young be fed,
So the children of the Passion
By his wounds are nourishèd;
For that blood forever floweth
From Him undiminishèd.

Daily, hourly, every moment,
Be the great, unchanging Word,
Be the ever-glorious body
And the precious blood adored.
O ye children of the Kingdom,
Praise and thank the living Lord!

E. M. S.

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Invocations to the Precious Blood.

Precious Blood of Jesus, shed in the Circumcision, make me chaste of mind, heart, and body !

Precious Blood of Jesus, oozing in the agony of Jesus from every pore, grant me to love above all things the holy and adorable will of God !

Precious Blood, flowing abundantly in the scourging at the pillar, inspire me with a keen sorrow for my sins and a love of suffering !

Precious Blood, falling in profusion from the crown of thorns, grant me a love of humiliations.

Precious Blood, fructifying the way of Calvary, fill me with the courage to walk unfalteringly in the footsteps of Jesus !

Precious Blood, shed so profusely in the crucifixio of our Jesus, make me die entirely to self-love !

Precious Blood, shed to the very last drop by the opening of the sacred heart, give me that generous love that sacrifices all for God !

Precious Blood, sacred source whence flow all virtues and all graces, apply thy infinite merits to my soul !

Precious Blood, whose virtue animates and vivifies our actions, apply thy infinite merits to all our works !

Life-giving Fountain, in which the soul fully slakes its thirst, saturate it with pure love !

O Divine Blood of my Jesus, I adore thee from

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the depth of my heart! Thee I ardently invoke, for thou art my salvation, and by thee I hope to obtain the joys of paradise.

Eternal Father, be merciful, through the name of the blood of Thy only Son; we conjure Thee, show us Thy mercy!

Most Precious Blood of Jesus, cry for mercy for us, to thy divine Father and deliver us!

Eternal Father, I offer Thee the precious blood of Jesus, in satisfaction for my sins and for the wants of the holy Church.

Devout Aspirations.

Glory be to Jesus!
Who in bitter pains
Poured for me the life-blood
From His sacred veins.

Grace and life eternal
In that blood I find:
Blessed be His compassion,
Infinitely kind!

Blessed through endless ages
Be the precious stream,
Which from endless torment
Doth the world redeem.

There the fainting spirit
Drinks of life her fill;
There, as in a fountain,
Laves herself at will.

O the blood of Christ!
It soothes the Father's ire,
Opes the gate of heaven,
Quells eternal fire.

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Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.

Oft as it is sprinkled
On our guilty hearts,
Satan in confusion,
Terror-struck, departs.

Oft as earth exulting
Wafts its praise on high,
Hell with terror trembles,
Heaven is filled with joy.

Lift ye, then, your voices,
Swell the mighty flood;
Louder still and louder,
Praise the precious blood!

An indulgence of one hundred days, once a day, to all those who say these aspirations with at least contrite heart and devotion.—Pius VII., Oct. 18, 1815.

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Visit XXI.

JESUS IN THE TABERNACLE

"The Memorial."

I.

"THIS do for the commemoration of Me."

"As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come" (1 Cor. xi. 26).

II.

These words of the Holy Spirit remind us that the Blessed Sacrament of the Altar is a "Memorial" of the love and of the passion of our divine Saviour.

III.

Foster a great devotion to Our Saviour's Passion and remember that the same love which caused Him to suffer so much in Gethsemani and on Golgotha still subjects Him to many painful injuries and irreverences in the tabernacle, for which thy love should make reparation.

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CONSIDERATIONS.

The Most Holy Sacrament of the Altar has been appropriately called the last effort of the boundless love of Our Saviour for man. Consider the Holy Eucharist in this visit as a *memorial.* Every tabernacle is surmounted by a cross, because the Blessed Sacrament is a memorial of Our Lord's passion and death. "As often as ye shall eat this bread and drink this chalice, ye shall show the death of the Lord, until He come." Why? First, because it was given as a parting gift on the eve of the Passion, and, secondly, because it contains Our Lord and perpetuates Him as the Victim of the cross.

The author of "The Lover of Souls" beautifully discourses on these two points in the following words:—"Let us recall the touching episode of the Last Supper. Jesus and His apostles are seated at the table for the celebration of the Paschal solemnity. It is the last meal they are to take together, for He is about to leave them. They have lived in His company for almost three years. He has been the kindest of masters and truest of friends, and now He is to part from them. Their hearts are filled with sorrow. Our Lord is sorrowful too. He knows how they will miss Him. He knows their weakness. 'You shall all be scandalized in Me,' He says to them. Every farewell makes a pathetic scene. He is going to

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meet death; to-morrow evening at the same hour He will be in His grave, and they will have shamefully forsaken Him; their head and chief will have even thrice denied Him. Jesus foresees all this, yet He will not cast them off. 'Having loved His own, He loved them unto the end.' Even in those last hours of His life, when His soul is sorrowful unto death, He will give them a token of His undying love. He will give them a pledge of affection which shall compel them to remember Him. A death-bed gift is always a precious gift, more especially if it be a souvenir to which the heart of the dying one clings, and around which entwine all the tenderest memories of the dear departed one. What gift will He bestow in that last hour? The Father had so loved the world that He gave His only-begotten Son. What will the Son bequeath to us—He Who is not only God, but also man, Whose kind human heart with all its human love is shrinking from the impending separation, and bleeding to leave those He loves, alone, like poor sheep, scattered without a shepherd? 'My delight is to be with the sons of men!' 'O Lord,' we may exclaim, 'abide with us.' The greatest gift Thou couldst bestow would be Thy lasting presence in our midst! Alas! that cannot be, since Thou art to die and to return to Thy Father. But lo! The loving pledge we hear: 'I am with you all days, even to the consummation of the world.'"

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"Yes, love makes all things possible; His presence among us is indeed the gift He is about to confer upon His children. He is to die and yet to remain living amid these scenes, until the end of time. Listen to His words: 'I am the Living Bread that came down from heaven, . . . whosoever eateth Me, the same shall live by Me. . . . Take ye and eat, this is My body. Drink ye all of this, for this is My blood.' And then He adds: 'This do ye for the commemoration of Me'—this do, as you have seen me do. You also take bread and wine and consecrate them into My flesh and My blood, and do this in memory of Me. And, 'as often as ye shall eat this bread and drink this chalice, ye shall show the death of the Lord, till He come.'

"O Lord, is it possible? Is this indeed Thy dying gift? Ah! yes, we, too, shall be Thy guests. Blessed be Thy holy name. Thou hast fed us, as Thou didst feed Thy apostles and disciples, and Thou art still as truly, really, and substantially present here on the altar as Thou wert that blessed night with Thy chosen ones in Jerusalem's '*upper room.*'

"The Blessed Eucharist is a 'Memorial,' because it is the parting gift of Our Lord to the apostles and to us. But it is also a 'Memorial,' because it contains Our Lord as the Victim of the cross and perpetuates Him, as it were, in that state. How does it do this? *First*, that Divine Victim of the

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cross was silent. It had been prophesied of *Him:* 'He shall be dumb as a lamb before His shearers, and He shall not open His mouth.' *He was reviled,* but He did not revile; He suffered, *but He* threatened not; He was cursed and blasphemed, but He cursed not His guilty blasphemers. And when He was dead, His ears did not hear the wails of His Mother and of the women, His eyes did not see the tears of the dear ones around Him; a corpse feels not, hears not, speaks not. Such is the state of Our Lord in the Blessed Sacrament. He speaks not. Day and night there reigns perpetual silence in and about His tabernacle. He never breaks the stillness around His altar throne. In many a church and chapel He remains a whole day, sometimes a whole week, without receiving the homage of a single heart, but He utters no complaint. In some churches—let us blush to acknowledge it—He is neglected, His tabernacle is enveloped in dust, yet no murmur falls from His sacred lips. He sees His children frivolous and irreverent even during the celebration of the divine mysteries, still He does not rebuke them. He beholds some before His very face polluting their souls with mortal sin, but not a word of indignation escapes Him. The unworthy communicant approaches, opens his sacrilegious lips, receives Him and hands Him over to the demons of sin in his Judas-like soul: but Jesus is silent, except, perhaps, for a whisper of reproach breathed to that conscience stained

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with the infamous crime committed against his patient, long-suffering Lord. It is night; all is peaceful in the church; the little lamp alone sends a few trembling rays of light into the dark aisles. Suddenly the gates of the church are forced asunder by lawless, ungodly men. The tabernacle door is ruthlessly opened, the ciborium seized, and He is made a mockery of, He is cast upon the floor, He may be trampled upon amid diabolical laughter, and then He is left alone to be wept over in anguish by His angels, His priests, and His people: but He is silent, for He is none other than the Christ Who died on Calvary, the ancient Victim of the cross.

"Again, as man, Jesus was, until His Passion, the most attractive and the most beautiful of the children of men. But behold Him on the cross, behold Him dead in the arms of His weeping Mother. All His beauty has departed, the light has vanished from His sacred brow. Was ever a body bruised and rent as His? His face is disfigured with welts and blots of clotted blood, ashy, pale, and haggard beyond description because of the terrible agony He has endured. His whole body is disfigured by cruel blows, by piteous falls, by lash and scourge, by hunger and thirst, and by the sharp wind blowing that day over the mount of sacrifice. The words of the Prophet Isaias have found their fulfilment: 'There is no beauty or comeliness in Him, and we have seen Him, and

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there was no sightliness in Him that we should desire Him: . . . He was despised and the most abject of men.' Poor, outraged Jesus! Now glance at the Blessed Eucharist and behold Him there. Where is His beauty? Where His strength? Where His awful majesty? Where the splendor of His glory? He is so concealed that He does not show the form of a human being. At the foot of the cross, in the arms of Mary, we do not see His divinity, we see *at least* His body,—mangled, horribly disfigured, it is true,—still it is His body. But here He cannot be seen at all. We perceive a little white veil,—nothing more. Faith alone has power to penetrate the folds of that veil.

"O silent Dweller of the tabernacle! Thou art indeed a hidden God; Thou art here more than ever the Victim of the cross! When we look at the sacred Host, let us recall that pathetic word of Our Lord: 'Remember Me!' Let us reflect that the Blessed Sacrament is a Memorial of the greatest sorrow men ever witnessed, a Memorial of the greatest pain a creature on earth ever endured, a Memorial of the tenderest, most faithful, most unselfish, most heroic love the world shall ever know—the last gift of a heart, that fears to be forgotten. Oh, yes! Lord, we will remember Thee! May my tongue cleave to the roof of my mouth, and my hand wither and rot away, if I should ever forget Thee.'"

Our Lady of the Most Holy Sacrament, Mother

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and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, as thy Lord, Who hath bought thee with a great price; and regard thyself as His runaway slave, ever desiring to return to new fervor (1 Cor. vi. 20).

II.

Love Him with thy whole soul, so that thou mayest be one of those who say: "None of us liveth to himself, and no man dieth to himself; for, whether we live, we live unto the Lord, and whether we die, we die unto the Lord" (Rom. xiv. 7, 8).

III.

Ask Him for the spirit of the "Fear of the Lord;" that thou mayest fly from the very smallest sin, and with chaste love mayest fear Him and only Him.

Aspiration.

O Lord, put my feet into Thy fetters; put my neck into Thy chains (Ecclus. vi. 25).

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EUCHARISTIC GEMS.

Petitions to Jesus Crucified.

Ah! my crucified Jesus, look on me with the same love with which Thou didst look on me when dying on the cross for me; look on me, and have pity on me; give me a general pardon for all the displeasure I have given Thee; give me holy perseverance; give me Thy holy love; give me a perfect conformity to Thy will; give me paradise, that I may love Thee there forever. I deserve nothing; but Thy wounds encourage me to hope for every good from Thee. Ah! Jesus of my soul, by that love which made Thee die for me, give me Thy love. Take away from me all affection to creatures, give me resignation in tribulation, and make Thyself the object of all my affections, that from this day forward I may love none other but Thee.

O my beloved Redeemer, what gratitude do I not owe Thee! Into Thy pierced hands I commend my poor soul. Make me well understand the excess of that love which made God die for me: would that I could die for Thee! But what would the death of a wicked slave weigh against the death of his Lord and God? Would that I could, at least, love Thee with my whole heart; but without Thy help, O my Jesus, I can do nothing. Oh, help me! and, through the merits of Thy death, make me die to all earthly affections,

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that so I may love Thee only, Who dost deserve all my love. I love Thee, O Infinite Goodness. I love Thee, my chief Good. O Mary, my Mother, intercede for me. Amen.

"'Having loved His own, who were in the world, He loved them unto the end.' That is to say, the love He showed His disciples in instituting the Holy Sacrament on the evening before His death surpassed the love He had shown them in keeping them near Him during His life."—LALLEMANT.

O the Mystery!

O the Mystery, passing wonder, when reclining at the board,
"Eat"—Thou saidst to Thy disciples—that true bread with quickening stored;
Drink in faith the healing chalice from a dying God outpoured.

Then the glorious upper chamber a celestial tent was made.
When the bloodless rite was offered, and the soul's true service paid,
And the table of the feasters as an altar stood displayed.

Christ is now our mighty Pascha, eaten for our mystic bread,
As a lamb led out to slaughter, and for this world offered;
Take we of His body broken, drink we of the blood He shed.

Christ to all the world gives banquet on that most celestial meat;
Him—albeit with lips all earthly, yet with humble hearts we greet,
Him the sacrificial Pascha, Priest and Victim all complete.

ST. ANDREW OF CRETE.

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Visit XXII.

JESUS IN THE TABERNACLE

AND

The Prayer and Agony in the Garden.

"THE HOLY HOUR."

I.

JESUS in the Garden of Olives reproached His disciples that they could not watch *one hour* with Him (Matt. xxvi. 40).

II.

Could He not still address the same reproach to us from the tabernacle ?

III.

Jesus desired His disciples to watch with Him and console Him in His sadness. In the Holy Eucharist He would have us watch with Him and console Him in His solitude.

The "Holy Hour" in the Gospel.

From the Gospel of St. Matthew, Chapter xxvi. 36–45.

"Then Jesus came with them into a country-place which he called Gethsemani, and He said to His disciples: Sit you here, till I go yonder,

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and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death: stay you here, and watch with Me. And going a little further, He fell upon His face, praying, and saying: My Father, if it be possible, let this chalice pass from Me; nevertheless not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep, and He saith to Peter: What! could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time He went, and prayed, saying: My Father, if this chalice may not pass away but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again, and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners."

CONSIDERATIONS.

Behold Jesus goes forth from the supper chamber with His apostles. Whither is He going in the darkness of the night? He directs His steps towards Mount Olivet, passes over the Valley of

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Josaphat and the brook Cedron and now is ascending the side of the mountain and enters the Garden of Gethsemani. Alas! our dear Lord knows well that the traitor apostle, assured that he will find Him in this garden, to which His divine Master is accustomed to retire for prayer, will bring the soldiers here, to deliver Him into their hands.

I. Jesus takes with Him Peter and the two sons of Zebedee, James and John, and passes farther on into the Garden of Olives, and begins to have fear, and to be sad, and exceedingly sorrowful. See, my soul, how thy divine Lord gives leave to fear, weariness, and affliction to come upon Him. How strange! The Man-God, Who is omnipotent, is afraid! He, Who desired so earnestly the time of His Passion, now is weary. He, Who is the Comforter of the afflicted, now is full of sorrow. Oh, the refinement of the charity of our divine Master! He will suffer these things before I suffer them, and for love of me, that I may learn to suffer them for love of Him. He will never permit that I shall be overwhelmed by these passions to the degree that He was, but will make a way that I may escape. He, on the contrary, permits these pains to burst upon Him as a flood. And turning to His disciples He says: "My soul is sorrowful even unto death—stay ye here and watch with Me and pray that ye may not enter into temptation." He exhorts them to watch and

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pray. These are the two means I must employ, especially in time of temptation. I must watch over the affections of my heart, and over my senses, that the enemy who fights against me may not gain an inch of ground. I must moreover pray with diffidence in myself, putting my whole confidence in the grace of Jesus Christ, which will always be given in greater abundance to my prayer. But Our Lord Jesus doing violence to Himself withdraws from His disciples, falls upon His knees, and prostrates Himself with His face to the ground and prays. Thus He teaches me to pray with reverence. Now if He, Who is by nature innocence itself, prays in such a posture, what should sinners do? What shall I do when I pray? With all humility, which shall be shown externally, I will confess to my Lord that I am dust and ashes. I will accuse myself before my divine and tremendous Judge of the iniquities which have made me so deformed and abominable in His sight.

II. But hearken, O my soul, to the prayer which Jesus makes to His Eternal Father. "My Father," He says, "if it be possible let this chalice pass from Me; nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 39). What is it that Jesus asks in this prayer? He asks that the bitter chalice of His Passion may pass from Him. And why? Because He sees that after so abundant a redemption there will be innumerable souls

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that by their malice will be lost. It is this, which more than His ignominies, pains, and death, afflicts the most loving heart of our Redeemer. One drop of His divine blood was enough to give satisfaction of an infinite merit to the justice of God for the sins of men, and He will shed His blessed blood to the last drop—yet, to His inexpressible grief, He sees that so many souls will not profit by their ransom and will be lost forever. Oh! who can comprehend the most cruel pain which the tender heart of Jesus suffers at the loss of so many souls? Jesus wishes all men to be saved: but He who will not glorify the Divine Mercy in heaven, will glorify the Divine Justice in hell. And therefore Jesus adds, that not according to His will be it done, but according to the will of His most just Father. He, then, would be much mistaken, who should presume on security in trying as it were to make a compromise with God, and to draw His will to his own. See, my soul, with what resignation to the Divine Will thou must pray. Ask for what thou wouldst have, but remember in every request to imitate the resignation of thy divine Master saying: "Heavenly Father, not as I will; but Thy will be done."

III. Having made this prayer, Jesus rises, goes to His disciples, and finds them sleeping, and says to Peter: "What! could you not watch one hour with Me? Watch ye and pray that you enter

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not into temptation. The spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 40, 41). O charitable solicitude of our divine Master! He interrupts His prayer, and although His heart is plunged in a sea of anguish, as if forgetting what He suffers, He is wholly occupied in comforting His disciples, and preparing them for temptation. Thus my heavenly Master teaches me, that neither for the afflictions that I feel nor for the desire of prayer, should I ever neglect works of charity, or be wanting in due vigilance in the care of those who are committed to me. Reflect well, O my soul, on the words which Jesus has said, and thou wilt find them full of holy instruction. First, they contain a just reproof which I have so often merited. Then, a command, in which is declared to me the necessity of prayer and watchfulness over my senses and affections. Lastly, a warning not to trust too much to myself lest I be betrayed by my passions, which in my members war against the spirit. But, above all, compassionate our dear Lord, Who in so great affliction has no one to speak to Him a word of comfort.

IV. Jesus a second time retires to pray, saying: "My Father, if it be not possible that this chalice pass except I drink it, Thy will be done" (Matt. xxvi. 42). Keep well in mind these last words, O my soul. These must be thy consolation whensoever thou findest thyself afflicted by any pain. Then remember thy divine Master, and

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after His example recollect thyself in prayer, and with Him repeat to thy heavenly Father, "Thy will be done." Nor must thou be content with having recourse to prayer once only, but thou must imitate the perseverance of Jesus in His desolation. See how He returns to His disciples, and finds them sleeping, for their eyes are heavy, and they know not what to answer Him. He leaves them, therefore, and goes to pray for the third time, repeating the same words. But now behold He falls into an agony of grief, and prays yet more earnestly, and breaks out into a sweat of drops of blood, which run down upon the ground. Ah! we cannot comprehend the greatness of the grief and the cruelty of the torments which He will have to suffer until death, since the lively representation of them to the imagination beforehand makes Him fall into an agony and a sweat of blood. O Jesus, my Redeemer, I bless and adore Thy most precious blood, with which through the desire Thou hast of sufferings, Thou dost water the earth, even before Thine executioners shed it by the torments with which they put Thee to death. Grant, O my King, that I may imitate Thee as a faithful follower in Thy sufferings and humiliations. Give me grace to carry into effect the desire I entertain of suffering willingly with Thee and for the love of Thee, since Thou, my dear Saviour, didst suffer for me, that I might follow Thy example.

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V. My Lord Jesus lies prostrate with His face to the earth—He is in agony—and sheds in great abundance a sweat of blood. O most sorrowful sight! O eternal Father, do Thou give some comfort to the most sacred humanity of Thine Only Begotten, Who groans, and is in agony, and is sweating blood beneath the heavy load of the sins of others, which Thine innocent Son, through an excess of love, has taken upon Himself. But see! an angel appears from heaven to comfort Him—and what comfort can a creature give to the Creator? Oh, the humiliation of my Saviour and my God! Learn, O my soul, to receive with humility comfort in thy desolations, and advice in thy doubts, from him whom God has given thee to govern and direct thee in the way to heaven. The comforting angel says to Jesus that it is the will of the eternal Father, that He satisfy the Divine Justice for the sins of men. He shows Him the multitude of those who by His merits will be saved. He tells Him that the reprobate will glorify the Divine Justice as the elect will glorify the Divine Mercy. All which things although Jesus knows better than the angel, yet He listens with the greatest humility to His comforter, as the representative of His heavenly Father. And here we must reflect that the angel does indeed comfort but does not deliver my Redeemer from His Passion, which is at hand. And

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I would ever be delivered from every suffering. Ah, my Lord Jesus! comfort me always by Thy grace in my sufferings, and I only ask Thee to be delivered from them when Thou seest that it is for the greater good of my soul. And how can I be so impatient of every trouble and sorrow, when I see my Saviour in agony for me. He Who did no sin suffers for us sinners, that we being dead to sin may live to justice. How just it is then that I by interior and exterior penance satisfy the Divine Justice for my sins. Ah, yes, my most amiable Redeemer, trusting in Thy assistance I will make satisfaction to the justice of my God for the offences I have committed against it. Alas, how many they are, and how great! Yes, my sins are more in number than the hairs of my head, and in grievousness are as deserving of all hatred as the Sovereign Good against Whom I have offended is deserving of all love. O Infinite Goodness, I repent of ever having offended Thee! Would that my eyes were a fountain of tears, that I might weep for the many sins I have committed! O my Jesus, make me a partaker of that intense grief that Thou didst feel for my ingratitude. Oh, that I could here die of pure contrition, prostrate at Thy feet, for having thus offended Thee! But since of Thy mercy Thou still dost preserve my life, I will satisfy the debt I owe to the Divine Justice by the mortification of my

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senses and by resignation to Thy divine will. Do Thou grant Thy blessing to this my resolution and make it effectual by Thy grace.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ within thy heart as a most beautiful and most fruitful Vine: regard thyself as a branch drawing from it the sap of grace, by which thou mayest bring forth the leaves of pious words, the flowers of good desires, and the fruits of holy deeds (John xv. 5).

II.

Desire out of love to labor ceaselessly, that thou mayest miss no opportunity of growing in grace; lest, when the Lord shall in vain have looked for fruit from thee, year after year, He shall command thee to be cut down, and cast into the fire (Luke xiii. 7).

III.

Ask of thy Lord the virtue of unwearied "Watchfulness;" that, having thy soul always in

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thy hands, thou mayest never cease from purifying it from vices and filling it with virtues (Ps. cxviii. 109).

Aspiration.

"I sat down under His shadow, Whom I desired; and His fruit was sweet to my palate" (Cant. ii. 3).

EUCHARISTIC GEMS.

How pleasing are the meek of heart to the heart of Jesus! Yes, He loves hearts full of sweetness, who know how to bear affronts and injuries without resentment.—ST. ALPHONSUS LIGUORI.

Adoro te Devote Latens Deitas.

O Godhead hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in comprehending Thee.
Jesu, eternal Shepherd, hear our cry;
Increase the faith of all whose souls on Thee rely.

Sight, touch, and taste in Thee are each deceived,
The ear alone most safely is believed;
I believe all the Son of God hath spoken,
Than Truth's own Word there is no surer token.
Jesu, eternal Shepherd, etc.

God only, on the cross lay hid from view,
But here lies hid at once His manhood too;
And I, in both professing my belief,
The same prayer make as the repentant thief.
Jesu, eternal Shepherd, etc.

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Thy wounds, as Thomas saw, I do not see,
Yet Thee confess my God and Lord to be;
Make me believe Thee ever more and more,
In Thee my hope, in Thee my love to store.
Jesu, eternal Shepherd, etc.

O thou memorial of Our Lord's own dying,
O living Bread, to mortals life supplying,
Make Thou my soul henceforth on Thee to live,
Ever a taste of heavenly sweetness give.
Jesu, eternal Shepherd, etc.

O loving Pelican, O Christ my God!
Unclean I am, but cleanse me in Thy blood,
Of which a single drop for sinners spilt
Could ransom all the world from all its guilt.
Jesu, eternal Shepherd, etc.

Jesu, Whom for the present veil'd I see,
What I so thirst for, O vouchsafe to me,
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.
Jesu, eternal Shepherd, etc.

ST. THOMAS AQUINAS.

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Visit XXIII.

JESUS IN THE TABERNACLE

AND

His Sacred Passion.

I.

THE Blessed Sacrament is a memorial of Our Lord's Passion and the altar is another Calvary, where Jesus immolates Himself each day for love of us.

II.

The same love which fastened Him by nails to the cross holds Him a prisoner in the tabernacle.

III.

Let us in our visits love to meditate on the Passion of Our Lord and resolve to offer Him atonement for sin by our love and gratitude and patient endurance of trials.

CONSIDERATIONS.

(*From Father James Nonell, S.J.*)

A soul that desires to take advantage of all her trials in order to console the afflicted Heart of

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Jesus, must take care to be present in spirit at some scene in Our Lord's sacred Passion, choosing the one that usually inspires her with the greatest tenderness and devotion.

Fixing her eyes with reverence and affection upon the Holy Face, let her think He casts a glance of love upon her which speaks with an eloquence above all language. In order to aid ourselves, we may consider the principal scenes of the Passion in the nine following points:

1. The Agony in the Garden.—Behold the heart of Jesus, become, as it were, an abyss of pain and anguish, full of terror, at the very thought of the Passion about to break over Him.

Hear Him say, as He offers the bitter chalice, "Wilt thou—thou, whom I love so dearly—wilt thou drink some few drops of My cup? The more thou wilt take, the less shall I have to taste."

What should be your reply? "O my beloved Jesus! would that I could drink all, so that nothing might remain for Thee. Yes, I accept as precious drops from that chalice, such and such sufferings, by which Thou dost permit me to be a partaker of Thy Passion, a companion of Thy sorrow."

2. The night passed in the house of Caiphas.—See thy Redeemer become the sport of lewd soldiery. How they mock and make fun of Him; how they strike and buffet Him, as though He were a fool.

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Listen, as He says: "O beloved of My heart, wilt thou for My sake, bear some of these insults and injuries? The more thou shalt suffer, the less shall I have to bear, and the greater relief wilt thou afford to My afflicted heart."

Say, what answer wilt thou give to Jesus?

3. The Palace of Herod.—Behold how *He*, Who is the Infinite Wisdom of the Father, is esteemed as a fool, and despised as a madman.

Hear Him ask if thou wilt suffer, for Him, some portion of His shame and contempt.

Consider what answer thou shalt give.

4. The Scourging at the Pillar.—See the cruelty with which the executioners tear that most pure flesh to pieces.

Hear how Our Lord invites thee to put thyself between the executioners and their Victim, so that the blows may fall upon thine own body.

Receive, with this intention, the bodily pains and the sicknesses which may afflict thee.

5. The Crowning with Thorns.—Consider the sharp pains, which the thorns cause in the adorable head of thy Saviour.

Hear Him asking thee if in thine own head, thou wilt receive some of those thorns?

Offer thyself to endure them all.

6. Christ carrying His Cross.—Imagine thyself present, as Jesus ascends the hill of Calvary, accompanied by Simon of Cyrene and the women of Jerusalem.

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Listen to Him asking if thou wilt offer thy shoulders to bear the cross, so that His burden may be made lighter according as thine is increased.

Beg that He will let thee carry it all thyself, so that He may be relieved entirely of its weight.

7. The Crucifixion.—See how they nail Him to the cross.

Hear Him inviting thee to put thy hands and feet where His are, so as to receive the nails.

If duty binds thee to a life which is painful, thou, too, art nailed to the cross. Accept, with this intention, all thy trials and adversities.

8. The Dereliction on the Cross.—Hear Our Lord complain to His eternal Father of the desolation in which He is left. Consider how bitterly it is felt by His divine heart.

Hear Him ask if thou wilt relieve Him in this loneliness.

Offer Him the desolation thou dost sometimes suffer in trials, so as to soothe and alleviate the weariness of His sufferings.

9. The Thirst which Our Lord suffers in His Agony.—Consider the cruelty of those who by their impatience and their murmurs against God in their troubles, or by their miserable sensuality, give Our Lord in His thirst gall and vinegar to drink.

Hear how He implores thee to quench His thirst by the sweet wine of that charity and self-denial

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which is exercised in seeking and accepting suffering as a consolation to Him.

Deny not to thy Redeemer, to the Spouse of thy soul, to thy King and thy God, the comfort which thou canst afford Him in His extreme need.

These nine short considerations serve to rouse the soul that is desirous of comforting and consoling the heart of our most afflicted Jesus, and of accepting from God's Hand all trials, of whatever kind they may be, suffering them for the end and intention of affording comfort to Him.

Prayers to Jesus by the Merit of each Particular Pain which He suffered in His Passion.

O my Jesus! by that humiliation which Thou didst practise in washing the feet of Thy disciples, I pray Thee to bestow upon me the grace of true humility, so that I may humble myself to all, especially to such as treat me with contempt.

My Jesus, by that sorrow which Thou didst suffer in the Garden, sufficient as it was to cause Thy death, I pray Thee to deliver me from the sorrow of hell, from living forevermore at a distance from Thee, and without the power of ever loving Thee again.

My Jesus, by that horror which Thou hadst of my sins, which were then present to Thy sight, give me a true sorrow for all the offences which I have committed against Thee.

My Jesus, by that pain which Thou didst ex-

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perience at seeing Thyself betrayed by Judas with a kiss, give me the grace to be ever faithful unto Thee, and nevermore to betray Thee, as I have done in time past.

My Jesus, by that pain which Thou didst feel at seeing Thyself bound like a culprit to be taken before the judges, I pray Thee to bind me to Thyself by the sweet chains of holy love, that so I may nevermore see myself separated from Thee, my only Good.

My Jesus, by all those insults, buffetings, and spittings which Thou didst on that night suffer in the house of Caiphas, give me the strength to suffer in peace, for love of Thee, all the affronts which I shall meet with from men.

My Jesus, by that ridicule which Thou didst receive from Herod in being treated as a fool, give me the grace to endure with patience all that men shall say of me, treating me as base, senseless, or wicked.

My Jesus, by that outrage which Thou didst receive from the Jews in seeing Thyself placed after Barabbas, give me the grace to suffer with patience the dishonor of seeing myself placed after others.

My Jesus, by that pain which Thou didst suffer in Thy most holy body when Thou wast so cruelly scourged, give me the grace to suffer with patience all the pains of my sicknesses, and especially those of my death.

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My Jesus, by that pain which Thou didst suffer in Thy most sacred head when it was pierced with the thorns, give me the grace never to consent to thoughts displeasing unto Thee.

My Jesus, by that act of Thine by which Thou didst accept of the death of the cross to which Pilate condemned Thee, give me the grace to accept of my death with resignation, together with all other pains which shall accompany it.

My Jesus, by the pain which Thou didst suffer in carrying Thy cross on Thy journey to Calvary, give me the grace to suffer with patience all my crosses in this life.

My Jesus, by that pain which Thou didst suffer in having the nails driven through Thy hands and Thy feet, I pray Thee to nail my will unto Thy feet, that so I may will nothing save that which Thou dost will.

My Jesus, by the affliction which Thou didst suffer in having gall given Thee to drink, give me the grace not to offend Thee by intemperance in eating and drinking.

My Jesus, by that pain which Thou didst experience in taking leave of Thy holy Mother upon the cross, deliver me from an inordinate love of my relatives, or of any other creature, that so my heart may be wholly and always Thine.

My Jesus, by that desolation which Thou didst suffer in Thy death in seeing Thyself abandoned by Thy eternal Father, give me the grace to suffer

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all my desolations with patience, without ever losing my confidence in Thy goodness.

My Jesus, by those three hours of affliction and agony which Thou didst suffer when dying upon the cross, give me the grace to suffer with resignation, for love of Thee, the pains of my agony at the hour of death.

My Jesus, by that great sorrow which Thou didst feel when Thy most holy soul, as Thou wast expiring, separated itself from Thy most sacred body, give me the grace to breathe forth my soul in the hour of my death, offering up my sorrow then to Thee, together with an act of perfect love, that so I may go to love Thee in heaven, face to face, with all my strength, and for all eternity.

And thee, most holy Virgin, and my Mother Mary, by that sword which pierced thy heart when thou didst behold thy Son bow down His head and expire, do I pray to assist me in the hour of my death, that so I may come to praise thee and to thank thee in paradise for all the graces that thou hast obtained for me from God.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

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FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as a most loving Father, Who gave thee life by the depth of His agony on His cross: regard thyself as a prodigal son returning to Him from long wanderings and most utter destitution, and yet received by Him with unspeakable tenderness.

II.

Love Him with all thy fortitude; that, for His sake, thou mayest despise riches and pleasures and honors, the health of thy body, and even life itself; and so mayest be able to live without creatures.

III.

Ask Him for the gift of "Piety;" that thou mayest obediently and diligently seek out what is due to such a Father, and faithfully fulfil it.

Aspiration.

"Father, I have sinned against Heaven, and before Thee; I am not now worthy to be called Thy son; make me as one of Thy hired servants" (Luke xv. 18, 19).

EUCHARISTIC GEMS.

"You are afflicted by your sufferings, and I assure you that you should draw from them your

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consolation, provided that you bear them with peace and submission to the heart of Jesus, who sends them to you in love."

—Bl. Margaret Mary.

Viva, Viva, Gesu !

Glory be to Jesus, Who, in bitter pains,
Poured for me the life-blood from His sacred veins.

Grace and life eternal, in that blood I find ;
Blest be His compassion, infinitely kind.

Blest through endless ages be the precious stream,
Which from endless torments doth the world redeem.

There the fainting spirit drinks of life her fill ;
There, as in a fountain, laves herself at will.

O the Blood of Christ, it soothes the Father's ire,
Opes the gate of heaven, quells eternal fire.

Abel's blood for vengeance pleaded to the skies ;
But the blood of Jesus for our pardon cries.

Oft as it is sprinkled on our guilty hearts,
Satan in confusion, terror-struck, departs.

Oft as earth exulting wafts its praise on high,
Angel-hosts rejoicing make their glad reply.

Lift ye then your voices ; swell the mighty flood ;
Louder still and louder praise the precious blood.

—From the Italian by E. Caswall.

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Visit XXIV.

JESUS IN THE TABERNACLE AND The Blessed Virgin Mary.

I.

MARY was the first adorer of Jesus Christ. She was the first tabernacle of the Most High.

II.

"Without Mary we shall not reach Jesus; for she is His paradise of delights and those who would know the intimate secrets of His divine love and the hidden virtues of His divinity must study them in the transparent mirror of the Immaculate Heart of Mary."—PÈRE EYMARD.

III.

Always unite yourself with Mary in adoration and imitate her manner. How fondly she dwelt on the incidents in the life of her divine Son; how fervently she compassionated His sufferings. She is the model of all adorers of the Blessed Sacrament.

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CONSIDERATIONS.

"It does not follow," writes Père Eymard, "because it is our special office to honor the Eucharist that we should lessen our devotion to the Blessed Virgin. Far from it. He would be truly displeasing to Jesus, who should say: 'The Eucharist is enough for me; I do not need Mary.' Where do we find Jesus upon earth? Is it not in the arms of Mary? Is it not she who has given us the Blessed Eucharist? It was her acquiescence in the Incarnation of the Son of God—the Divine Word—that began the great mystery of reparation to God and of the union with us that Jesus accomplished during His mortal life, and that He continues in the Eucharist. The more we love the Eucharist, the more we shall love Mary. We love what our friend loves, and where is creature so loved by God, mother so tenderly loved by son, as Mary was by Jesus? If we owe reverence to Jesus, we owe it to Mary also. If we adore Him, we must honor her, and to correspond to, as well as to enter fully into, the graces of our vocation, we owe to Mary a special devotion as to Our Lady of the Blessed Sacrament. When we honor Our Lord on the cross, we pray to Our Lady of Sorrows; in the life at Nazareth, it is Our Lady of the Hidden Life who is our model. What was the occupation of Mary in the Cenaculum? She was in almost constant adoration. She was the model and

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queen and mother of all adorers; she was, in a word, Our Lady of the Blessed Sacrament. Jesus left her, so to say, fifteen years or more on earth after His ascension in order that we might learn from her how to adore and serve Him perfectly. Oh, how beautiful must have been those years spent in adoration!

"At Bethlehem, Mary was first to adore her divine Son lying in the manger. After her came St. Joseph and the shepherds and kings, but it was Mary who first laid this train of fire, the fire of divine love that should encircle the earth. She continued to adore Him in His hidden life, in His apostolic life, and in His suffering life on Calvary. Study the character of Mary's adoration. She adores Him in all the states of His life, and not in a sterile and monotonous adoration. She adores Him poor at Bethlehem, toiling at Nazareth, and later, teaching and converting sinners. She has adored Him upon Calvary and suffered with Him. Her love follows all the sentiments of Our Lord, which were known and divined by her, and into which her sympathetic love made her enter in entire conformity.

"To you, also, adorers of the Blessed Sacrament, I say, adore always, but vary your adoration as Mary varied hers. Enter into and revive all these mysteries in the Eucharist. Without this, you will fall into routine, and if your adoration is not regulated and varied by some new thought or

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motive, you will become weary and stupid in your prayers.

"It was thus Mary recalled, on the anniversaries of these mysteries that had been accomplished before her eyes, their circumstances, their lessons, and their graces. She reminded Jesus by them of His great love for us. We do not always speak to a friend of the present, we recall pleasing souvenirs of the past and we contemplate the future. The Eucharist is the compendium of all these mysteries, and renews their graces and their love.

"Mary had such a love for the Blessed Sacrament that she could scarcely bear to separate herself from it; she lived in the Blessed Sacrament and passed days and nights before the altar. She must certainly have lent herself to the needs of the apostles and the faithful who sought her aid, but her love for her hidden God shone out upon her countenance and communicated this ardor to those, who approached her."

On May 1, 1868, being at St. Maurice, a little country house which he had taken, far away from the noise and bustle of Paris, to be, as he expressed it, "a little paradise for such of the members of the Adoration as Our Lord called to a more contemplative life," Father Eymard opened the exercises for the month of Mary. He wound up a beautiful allocution on our duties towards this good Mother by the following words:

"Well, let us honor Mary under the title of

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'Our Lady of the Most Holy Sacrament.' Yes, let us say, with confidence and love, 'Our Lady of the Most Holy Sacrament, Mother and Model for all adorers, pray for us who have recourse to you!'"

The good father was radiant; his voice trembled with emotion. He felt as if he had been able thus to pay a debt of gratitude to her who had first led him to the tabernacle, and who had sustained and encouraged him with such maternal solicitude in the first foundation of his society. "Our Lady of the Blessed Sacrament—it is only a new name for an ancient truth," he would say. "We revere, with reason, all the mysteries in the life of the Mother of God. Contemplative and domestic souls have found an example in her existence in Nazareth; broken hearts, consolation in Our Lady of Dolors; great sacrifices, strength with her at the foot of the cross. Well, Mary lived fifteen years after the ascension of her divine Son. How did she spend those weary days of exile? What fresh grace may be gathered from this important part of her life? The Book of Acts seems to tell us clearly enough. The first Christians, it is there said, lived in union and peace, in the most ardent charity, sighing for martyrdom, and, to prepare themselves worthily for it, persevering in the 'breaking of bread'—*perseverantes in communicatione fractionis panis* (Acts ii. 42).

"Living on and by the Eucharist, gathering round the tabernacle to pray and sing spiritual

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canticles—such was the distinctive character of the primitive Church as recorded by St. Luke; such also was the *résumé* of the last years of the Blessed Virgin, who found in the adorable Host the blessed Fruit of her womb, and in the life of union with Our Lord in His tabernacle, the happy times of Bethlehem and Nazareth. Yes, it was Mary, above all others, who persevered in the 'breaking of bread.' Eucharistic souls, who wish to live only for the Blessed Sacrament, who have made the Eucharist your centre and His service your only work, Mary is your model, her life your grace. Only persevere with her in the 'breaking of bread.' . . . Our Lord," he continued, "having given us Mary for our Mother, we must honor and love her as her children. But to enter into the spirit of our vocation, and make all tend towards that one end, we must study and strive to imitate the life of Mary in the upper chamber, and her devotion to the service—love of the Blessed Sacrament. Mary stood on the mount of Calvary to die there with Jesus. She redescended with the beloved disciple, the son of her adoption, and recommenced her maternity at the feet of the sacred Host. Oh ! do not fear, if you are the elect of the Blessed Eucharist; it is to Mary that you owe it. It is she who has led you by the hand to Our Saviour's feet. Put yourself under her direction; and to become faithful servants of your King, Jesus, be devout children to Mary, who is

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the Mother of Our Lord's servants. She is the only perfect imitator of the virtues of her divine Son. She has the secret of His love. Her great mission is to form Jesus in us. It is a mother's part to train and educate her children. It seems as if, when He was dying, Jesus said to Mary, 'I bequeath into your hands the fruit of My redemption, the salvation of men, the service of the sacrament of My love. Form, for Me, adorers in spirit and in truth, who shall serve Me and adore Me as you have done.' In your communications with Jesus, therefore, think of Mary. Try to speak as she would have done; imitate her habits; act as she did; share in her love and in her sufferings, and in all Mary will say to you, 'Jesus, what can I do for the better serving of Jesus, for the greater glory of Jesus?' The life of Mary in the cenaculum should be the type of yours. Throw yourself on your knees by her side; adore with her. Who can doubt that Mary spent the greater part of her days and nights before the tabernacle? There was her Jesus, her Son, her God. What a profound, interior, intimate adoration was hers! Everything in Mary lost itself, and was absorbed in her Son. A current of grace united the heart of Jesus in the Host with the heart of Mary the adorer. Two flames mingled in one fire—a fire of glory and of love. God was perfectly adored by His Mother, who was His creation. . . . What a joy to Jesus when He

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received that homage from His divine Mother! How happy He must have felt at having for her consolation left her His sacramental presence! I believe that He would have instituted the Blessed Eucharist for Mary only. . . . When you go to holy communion," added Father Eymard, "strive to unite yourself to her wishes, and go to communion with her faith and love. Is it not the custom for mothers to adorn and beautify, even with their own ornaments, the child who is about to be led to the nuptial altar? At Cana did not Mary spare the confusion of the newly married couple, and throw the cloak of her Son's power over their indigence? Oh! yes, the best preparation for holy communion is that which is made by Mary; and Jesus will come to you far more willingly if He sees in you the faithful imitators of His Holy Mother. Mary, in the supper-room, must likewise have looked after all things necessary for the holy sacrifice. Can we not fancy her making the linen with holy, skilful hands? When you, too, are working for the worship of the Eucharist, unite your intention to the joy of your Mother working for her Son in His sacramental presence as formerly she worked for Him as an infant. This thought will make you happy. . . . The intimate knowledge of Our Lord which belonged to the Blessed Virgin, more penetrating than that of seraphim or cherubim, gave her a

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perfect acquaintance with the heart of Jesus; and therefore she understood, better than any human or angelic creature, the immensity of the gift of the Eucharist. She knew all the sacrifices of Jesus, and the struggles it had cost His soul when He instituted this Divine Sacrament; just as she knew His anguish in the Garden of Olives. She foresaw all that her divine Son would have to drink of ignominy and outrage in order to perpetuate His presence in the midst of ungrateful men. When Jesus, before the Last Supper, announced to Mary that the hour was come for the triumph of His love; that He was about to institute the Adorable Sacrament, by means of which all Christians throughout all countries could partake of the happiness of union with Him, and become in holy communion one with their Saviour and their God,—Mary adored in deepest gratitude. . . . She consented to put off the hour of her reward and to remain on earth, to guard and serve the Blessed Eucharist, and to teach other Christians to guard, to love, and to adore this Sacrament of Love. What a mother! What a model! Happy were the disciples who could adore beside Mary, and learn from her august mouth how to serve their Saviour Jesus!"

This is the last tribute of Father Eymard to the glory of the Blessed Eucharist. Mary hastened to crown the devoted child who had inscribed

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the name of "Our Lady of the Blessed Sacrament," at the close of his life, on the altar dedicated to her.—From LIFE OF PÈRE EYMARD.

O Mary! teach us how to live the life of adoration. Teach us how to find, as you did, all graces and all mysteries in the Eucharist. Remember, Our Lady of the Most Holy Sacrament, that thou art the Mother and model of all the adorers of the Eucharistic God. Teach us to know, to love, and to imitate Jesus more and more.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as a Fountain of living water, pouring forth the streams of His Spirit on thy dry and thirsty soul: regard thyself as another Samaritan, asking Him more and more, Lord, give me this water, that I may not thirst (Is. xliv. 3; John iv. 15).

II.

Desire out of love to seek for Him eagerly; that so, through thy desire for virtue and heavenly things, thou mayest always pine away with thirst,

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and never be delighted with any of the things of this world.

III.

Ask of thy Lord the virtue of "Humility:" He sendeth forth the springs in the valleys, and through the midst of the mountains the waters shall pass; He resisteth the proud, but giveth grace to the humble (Ps. ciii. 10; 1 Pet. v. 5).

Aspiration.

"With joy ye shall draw water out of the Saviour's fountains" (Is. xii. 3).

EUCHARISTIC GEMS.

"There are theologians who maintain that the Sacrament of the Holy Eucharist was instituted principally for the sake of our blessed Lady; it is said that all Jesus did for us He did for her in a more excellent way, as when He redeemed her by prevention in the Immaculate Conception. He is said to have loved her more than all else together, and the Blessed Sacrament is the crowning *act of* His love.

"According to some revelations of the saints, our blessed Lady was either present at the institution of the Blessed Sacrament, or was at least communicated by Our Lord. . . . There are some theologians who assert that all through the remaining fifteen years of her life the sacramental

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species invariably remained in her incorrupt, so that she was a living tabernacle of her Son, as she had been before His birth. It is very commonly said that our blessed Lady combined in herself, besides her own special prerogatives, all the marvellous gifts of the saints of whom she is the Queen, and thus there would be no difficulty in conceding to her what some of those saints have enjoyed—viz., the incorruption of the sacramental species from communion to communion."—Father Faber's "BLESSED SACRAMENT."

Speaking of our blessed Lady and the Holy Eucharist, John of Avila says: "To these two exercises, the one of charity towards her neighbor, and the other of compassion for Jesus Christ, her Son and her God, she added a third—viz., to receive the sacred body of her blessed Son, consecrated by the words He ordained. Mass was said for her by her blessed son and chaplain, the Evangelist St. John: and he communicated, and she communicated; and happy was he who merited to be the acolyte, and to serve that Mass, and to hold the communion-cloth for Our Lady when she received Our Lord. With what reverence must not this most holy soul, who, when she looked upon herself, did not reckon herself worthy the morsel of bread which was her nourishment, or to tread the ground upon which she walked—with what reverence, what gratitude and love, must she not have received the body of her

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most holy Son, since as man He was one flesh with her, and as God she was one spirit with Him!"

The Blessed Sacrament and Our Lady.

O holy Food and blessed,
Supercelestial feast,
In which the God-Man truly
The Victim is and Priest.
O Food, the strength of martyrs,
The glory of the meek;
The fortitude of children,
The armor of the weak;
The life of all creation,
Of being without end;
The circle and the centre,
To which all beings tend.
O Food, the soul restoring
Through God's humanity
Through union with His body,
Soul and divinity.
Before Thine earthly footstool
The seraph casts his crown,
And Michael and his angels
In lowly fear bow down.
What then the glorious Mother—
Her reverence, who may tell,
Who gave Thee that pure body,
Which conquered death and hell!
All through those years of waiting,
When she was left alone,
Her heart was still Thy dwelling,
Her soul was still Thy Throne.
For never did the species
Within her heart decay:
In sacramental union
Thou wert with her alway.

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O ever-glorious Mother,
O woman ever-blest!
Flesh of thy flesh He feeds Thee,
Soul by His soul possessed.
Through Thee to God be glory
On every altar given,
Where dwells the Food of Angels
By all in earth and heaven.

—E. M. SHAPCOTE

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Visit XXV.

JESUS IN THE TABERNACLE AND The Angels.

I.

THE angels constantly surround the tabernacle and the altar when Jesus is present.

II.

They praise and adore Him, as they did in the Holy Night on the plains of Bethlehem. Their life and their joy is the Holy Eucharist—that "Food of Angels" and "Bread from Heaven," which containeth in itself all sweetness.

III.

Seek to rival in fervor and devotion the holy angels when you kneel in adoration before the altar or receive our blessed Lord in holy communion.

CONSIDERATIONS.

When the angels at midnight had sung so sweetly on the plains of Bethlehem, proclaiming: "Glory to God in the highest and on earth peace

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to men of good will," the pious shepherds said one to another: "Let us go over to Bethlehem!" There was the humble abode of the incarnate Son of God, the Infant Saviour of the world, over which the angels ascended and descended between heaven and earth. The blessed plain, the refreshing oasis in the desert of this life, over which the angels ascend and descend is now the tabernacle in every church, in which Jesus dwells in the Most Holy Sacrament.

In the Blessed Eucharist Our Lord is present for love of us and to bestow His graces and benefits upon us. From His sacred heart there flows uninterruptedly a stream of saving grace, and of tender mercy and compassion for the poor sinner. He is here present as He is in heaven and for our happiness. Oh, how great, how sublime and how sweet and consoling is this sacrament! How we should be drawn to the tabernacle, to adore the Eucharistic Babe, as the angels adore Him in deepest silence, in profound reverence, in rapturous joy! Saints have beheld the angels, while the holy sacrifice of the Mass was offered, in glorious companies, mingling with the faithful at holy communion, prostrating themselves before the ciborium, in token of awe and veneration, and helping the celebrant to distribute the divine Food, at the same time praying that men may receive this gift of gifts worthily. "The angels," St. John Chrysostom tells us, "tremble with amazement and

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fear when they approach the Majesty of Heaven, hidden under the appearance of bread." How is it, that we, who are sinful creatures, venture into the close proximity of Jesus Christ with so little reverence and recollection? The seraphim cover their faces before God with their wings, as we are told in Holy Writ; we alone are not afraid or inspired with respect and awe! We profess to love Jesus Christ and we firmly believe that we are sincere in making this profession. But how do we prove the truth of our words? If we really loved Jesus, if we really prized His divine friendship as we ought, we should study His wishes, learn His preferences, and strive to render ourselves pleasing to His sight; we should come to visit Him more frequently, we should come with purer hearts to the foot of the altar; we should be careful to see that the fair surface of our soul is not blurred and tarnished by the dust of that worldliness, which we ought to leave at the door, like a cloak which we slip from our shoulders, to take up and wear again on leaving the church. A soul, which enters the church and allows itself to be troubled and disturbed by the images of events passing in the world is unfit for the service of an adorer, has no keen relish for heavenly converse, is out of tune with spiritual things, finds Jesus with difficulty, and learns not the lessons of virtue inculcated by the eucharistic heart of Our Saviour. And when we approach the holy

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table to partake of the "Food of Angels," let us again think of the angels, who, in their freedom from all bodily encumbrances, are the types of perfect purity and cleanness, which are the chief dispositions of spirit, requisite for devoutly and fruitfully receiving the Most Holy Eucharist, that is Purity itself.

O Lord Jesus! I will take to heart the lessons that I have learned at this visit. I will visit Thee oftener; I will appear in Thy presence with reverential fear; I will banish from my mind all distracting thoughts of the world; I will take care to preserve my heart pure for Thy coming; I will strive to imitate the virtues of Thy sacred heart in my daily life; I will endeavor to please Thee in all things and to become more and more worthy of Thy love. I cannot love Thee with the pure, holy, and exalted love of the angels, but yet I give Thee all the affection of my heart, and I love Thee above all things. Give me, my Jesus, a deep faith in this great mystery; strengthen my hope, inflame my love, that I may be made worthy, after this life, to behold Thee face to face, and to contemplate Thee with the angels in Thy eternity of heavenly bliss.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

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Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ within thy heart as a Furnace of love, breathing forth flames on every side; regard thyself as a piece of worthless rusty iron, plunged in that immense fire.

II.

Love Him with a burning love, as the cherubim and seraphim love Him; that so, through His love, thou mayest be altogether softened, altogether on fire, and mayest kindle and inflame all others.

III.

Ask Him for perfect peace; that thou mayest rest in Him, as thy world, and mayest be reckoned among those true peacemakers who shall be called the sons of God (Matt. v. 9).

EUCHARISTIC GEMS.

"Although the Blessed Sacrament is the property of the souls of men, and belongs to them in a way and with an intimacy which the spirits of the angels cannot share, there is nevertheless a great connection between the angels and the Blessed Sacrament. It is the especial mystery of that human nature in which Jesus is Head of the

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angels. It is one of the mysteries they adore and humbly desire to look into. They admire it with a special admiration, and follow it all over the world—in the priests' hands, on the throne, in the tabernacle, round the church, on its obscure visits to the sick—as if they were attracted by it, which they are. It is called angels' food and the bread of angels; and although they cannot enjoy the proper sacramental union with the flesh of our dearest Lord, they doubtless feed on it in their intelligences by a kind of spiritual communion.* . . . It is said that St. Michael revealed to St. Eutropius the hermit, that he had been chosen to be the guardian angel of the Blessed Sacrament . . . and there are also on record several revelations of his to various saints concerning the worship of the Blessed Sacrament. Some have supposed him to be the angel of the Mass referred to in the Canon; he is spoken of at the beginning of the Mass in the 'Confiteor,' and again in the second incensing at the High Mass; and also in the Offertory of Masses of Requiem."

—F. W. FABER, D.D.

* St. Thomas says that the angels see Christ in clear vision and enjoy Him in His own proper species, and this is *their* spiritual communion, which precludes their receiving by a spiritual communion this sacrament, where He is seen only by faith and enjoyed only under the sacramental species. "They feed not on the sacrament, but on Him Who is in the sacrament."—Summa, p. iii., Q. 80, Art. 2, c.

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St. Dominic assisted by Angels.

St. Dominic was one of the most fervent lovers of Jesus and Mary who ever lived, and he was also the well-beloved of the angels. He received at their hands all kinds of help during those long watches of the night, which he spent prostrate at the foot of the holy altar, pouring forth the affections and longings of his heart without restraint in presence of his good Master in the Most Holy Sacrament, and invoking with tears the protection of the Blessed Virgin. However wearied he might be while he was journeying on the road, he was never tired of watching whole nights in prayer, and used his utmost endeavors that it should be before the Adorable Eucharist. The angels, enraptured with this indefatigable love, associated themselves with him. These spirits of heaven took pleasure in accompanying this heavenly man. They were seen to bring lights, and take them to the room into which he had retired; open first the doors of the house and then of the church, whither they conducted him; and afterwards, when the time was come, they escorted him back in the same manner. The servants of a bishop with whom he lodged, having observed this marvel, mentioned it to the prelate, who watched the holy man about the time when the prodigy used to occur, and had the consolation of witnessing it, beholding with admiration the goodness of the heavenly spirits to men.

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From the Lauda Sion.

Whoso of this Food partaketh,
Rendeth not the Lord nor breaketh;
Christ is whole to all that taste;
Thousands are, as one, receivers;
One, as thousands of believers,
Eats of Him Who cannot waste.

Bad and good the Feast are sharing;
But what different dooms preparing!
Endless death or endless life.
Life to these, to those damnation;
See how like participation
Is with unlike issues rife.

When the Sacrament is broken
Doubt not, but believe 'tis spoken
That each severed outward token
Doth the very whole contain.
Naught the precious Gift divideth—
Breaking but the Sign betideth,
Jesus still the same abideth,
Still unbroken doth remain.

Lo, the "Angels' Food" descending,
Given to pilgrims homeward wending,
Bread the children's steps attending,
Which on dogs may not be spent.
See the Truth its types fulfilling—
Isaac bound, a victim willing;
Paschal Lamb, its Life-Blood spilling,
Manna to the fathers sent.

Very Bread! Good Shepherd tend us,
Jesu, of Thy love befriend us;
Thou refresh us, Thou defend us,
Thine eternal goodness send us
In the Land of Life to see.

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Thou Who all things canst and knowest,
Who on earth such Food bestowest,
Grant us with Thy saints, though lowest,
Where the heavenly feast Thou showest,
Fellow-heirs and guests to be.

—St. Thomas Aquinas.

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Visit XXVI.

JESUS IN THE TABERNACLE

AND

The Saints.

I.

"How lovely are Thy tabernacles, O Lord of hosts; my soul longeth and fainteth for the courts of the Lord" (Ps. lxxxiii. 2, 3). "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth" (Ps. xxv. 8).

II.

These words of the Royal Psalmist might properly be placed in the mouth of every saint. The Blessed Sacrament was to the saints the life of their souls, the soul of their ministry, and the source of their sanctity.

III.

How is it with us? Let the example of the saints open our eyes to the fact that it is little indeed we offer Our Lord in return for all the love

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that He manifests for us in the Sacrament of the Altar.

CONSIDERATIONS.

Many beautiful and edifying examples are related by pious authors of the love of the saints for Jesus in the tabernacle and of their devotion to the Blessed Sacrament. The Countess Feria, we read in the "Love of Jesus," was so enamoured of the altar, that she obtained permission to live continually in the church. St. Ignatius, that he might not even in sleep be separated from the object of his love, selected as his bed-chamber the one which was nearest to the church. St. Francis Xavier frequently passed the night in the church and took his repose in the sacristy. St. John Francis Regis, when worn out with labor, would retire to the church and there he would find rest and refreshment in communion with Jesus, and when at times he found the church closed, he would remain at the door and pour forth his soul in love and adoration. St. Casimir, King of Poland, deeming the spot where a church stood holy ground, used to take off his shoes and go barefoot to adore the Blessed Sacrament. St. Francis, Duke of Gandia, would leave the pleasure of the chase to accompany the Viaticum to the sick and dying. Ferdinand V. of Austria, Sebastian, King of Portugal, and Theodosius II., Duke of Braganza, would abandon the society of friends and the pleasures of the table to join the

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procession of the Blessed Sacrament; and Leopold, Duke of Austria, would leave his carriage or dismount from his horse, and, falling on his knees, would adore his Saviour, as the procession of the Blessed Sacrament moved along; then rising, would bear a lighted taper in his hand, as a manifestation of respect and of the flame of love that glowed in his generous heart.

St. Wenceslas, Duke of Bohemia, although tired with the business of the day, would nevertheless spend whole nights before the tabernacle in supplication for his people. He was daily present at holy Mass, kneeling on the bare stone flags of the church. It was his great delight to dress the altar and to serve the priests. His devotion for the Blessed Sacrament was so great that he not only prepared the altar breads with his own hands, but set aside a special field, tilling it himself and sowing it with corn, which, after gathering in the harvest, he would himself grind, knead, and bake, and then humbly present these oblations to the priest. On the coldest winter nights he would arise from his bed in order to visit Our Lord in the Blessed Sacrament; and so inflamed with divine love was his soul that it imparted heat to his very body. On one occasion, accompanied by a servant, the saint went barefoot to the church in the depth of winter. The ground was covered with frozen snow. The holy duke stepped forward bravely, the servant following, shivering with

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cold, and bitterly complaining of the pain he suffered in his feet. His master lovingly consoled him, advising him to tread in the footprints he had himself already tracked in the snow; no sooner had the man followed this advice than lo! a pleasant warmth imparted itself to his feet and with all gladness he followed the saint on his holy errand.

Blessed Maurice, a Dominican, considered it a privilege to be allowed to beg from door to door for the oil to be used in the sanctuary lamps, and he met princes who thought themselves happy in being allowed to trim the lamps. Blessed Margaret of Hungary, though a princess, rejoiced to be able to hold the communion-cloth before those who were to receive the body of Our Lord, such was her profound respect and ardent love for the Blessed Sacrament. Blessed Victoria loved to spin with special care the linen for the corporals, and Blessed Cecilia delighted in washing the altar-linens.

St. Aloysius of Gonzaga spent as much time as his superiors permitted him before the tabernacle and obedience alone could compel him to interrupt his sweet communion with Jesus. St. Teresa, St. Gertrude, and St. Mechtilde are called the saints of the Blessed Sacrament on account of their great devotion to and rapturous adoration of the Holy Eucharist. To many saints the body of Our Lord received in holy communion was fre-

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quently, for many consecutive days and even weeks, almost their only nourishment, bodily as well as spiritual.

Now it is true that we cannot imitate the saints in many things that they have done, still we might easily do much more than we are doing as an expression of our love, gratitude, and devotion to the Blessed Sacrament. If we cannot visit the church or hear Mass every day, could we not do this once or twice a week? Could we not read one of these "Visits" at home every day and make an act of spiritual communion, while we kneel and turn our face towards the nearest tabernacle wherein Jesus is present in the Holy Sacrament? Could we not, whenever we are awakened during the night, make an act of love and union, while we reflect how Jesus sleeps not, but is watching with His loving heart in the tabernacle? Could we not assist in the work for poor churches? Could we not give generous alms to our parish priest and enter with zeal into all his schemes for the greater beauty and appropriate furnishing of the sanctuary? Could we not make the Weekly or, at least, the Monthly Hour of Adoration? Could we not receive holy communion *once a week* or *at least* once a month? Could we not be present at Benediction more frequently? It is a pity and a shame that this beautiful and fruitful evening service of Benediction is utterly neglected by so many Catholic men and even women. Could we not

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imitate the saints and saintly people, who, when passing a church, *always* stepped in for a moment of adoration, or at least showed Our Lord in the tabernacle some little act of reverence, either by lifting the hat or bowing the head? Could we not live in constant union with Jesus in the tabernacle, causing Him to enter into all our thoughts, words, and actions? Could we not say very often during the day: "Blessed and praised be the adorable Sacrament of the Altar!" Could we not be more recollected in church, and stop the bad habit of gazing about and nodding and smiling to friends and even gossiping with them? Could we not make a decent genuflection, on passing the tabernacle, by bending the knee in profound and reverent adoration? No matter how exalted your state or condition of life may be there was one person more exalted than the greatest queen on the face of the earth and she worked and toiled unceasingly for Our Lord and Saviour during thirty years—our Blessed Lady, the virgin Mother of God; she passed her life and spent her days in acts of humblest service. Nor was she unconscious of her glory; for she herself foretold that "all generations" would call her "Blessed." But she also knew that although she was exalted above all the angels and saints, and her throne was next to that of Almighty God Himself, yet she was but a creature and her Son was God. And knowing this, she recognized that there can be no

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labor, no action, no service, however menial in the eyes of the world, which does not become an unspeakable honor for the creature when performed in the direct service of the Creator. The example of Mary and the example of saintly kings and queens, as also of holy men and women in every state of life, should stimulate us to greater acts of love and more profound reverence for Jesus in the tabernacle.

O glorious Queen of Heaven and Mother of God, Our Lady of the Blessed Sacrament! teach us how to love and venerate daily, more and more, this Holy Sacrament, in which we possess our divine Lord, thy Son, even as thou didst possess him in thy peaceful home of Nazareth.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ, seated in thy heart, as a Spouse most worthy of love; Who freely loved thee, when thou wast a wanderer on the face of the earth, poor and full of confusion; Who thinketh of thee, as His spouse joined by so many bands to Himself, and drawn by so many gifts to love Him greatly in return (Ezech. xvi. 5, 7; Osee xiv. 5).

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II.

Love Him in the spirit of liberty; so that thou mayest not indulge thyself in body or soul, but that thy Spouse may rule thee, Who hath given thee His own soul and body and blood (1 Cor. vii. 4).

III.

Ask Him for the spirit of "Wisdom;" that thou mayest be able to dwell on all that is most utterly near to God, viz.: His essence, His attributes, His processions, His decrees, that so thou mayest excite thyself to greater love.

EUCHARISTIC GEMS.

In your visits, sometimes invite the different choirs of saints to accompany thee to the feet of Jesus in the tabernacle.

1. O all ye holy patriarchs of the Old Law, obtain for me your lively faith, that I may believe more and more, even as you believed God's promises. "I do believe, Lord; help my unbelief."—Mark ix. 23.

2. O all ye holy prophets, obtain for me your firm hope that as you lived in hope of a Redeemer to come, so my hope in God may daily grow and increase. "In Thee, O Lord, have I hoped, let me never be confounded."—Ps. xxx. 2.

3. O all ye holy apostles of the Lamb, obtain for me your ardent charity, that I may love my divine

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Lord for His own sake, and my neighbor as myself, for the love of Him. "By this shall all men know that you are my disciples, if you have love one for another."—John xiii. 35.

4. O all ye holy martyrs, obtain for me your fortitude, that I may endure patiently and willingly the sufferings of life in order to become more like my divine Master, crucified for me. "If any man will come after Me, let him deny himself, and take up his cross and follow Me."—Matt. xvi. 24.

5. O all ye holy bishops obtain for me your burning zeal that I may do all that lies in my power, at least by fervent prayer, to promote the salvation of souls. "Pray ye the Lord of the harvest, that He send forth laborers into His harvest."—Matt. ix. 38.

6. O all ye holy confessors, obtain for me your contempt of the world, that I may value only the things of eternity. "Love not the world, nor the things which are in the world."—1 John ii. 15.

7. O all ye holy virgins, obtain for me your purity, that I may live all my days free from the slightest breath of sin. "Flee from sin as from the face of a serpent."—Eccl. xxi. 2.

St. Philip Neri.

A.D. 1595.

Holy Church affirms that the heart of this devout lover of the Blessed Sacrament was so en-

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larged by the action of divine love that its natural place was unable to contain it. That love also imparted a peculiar heat to his body, with which it appeared to glow. It not unfrequently happened during holy Mass that sparklets of fire appeared to be emitted from his countenance. This fact is thus mentioned in the Bull of his canonization: "That interior heat ofttimes overflowed upon his entire body, when he directed his attention to divine things, so that his face and eyes sent forth sparks of fire." His love for the Most Holy Sacrament, and the fulness with which he realized the love of Jesus Christ in thus giving Himself to us, caused him to lead his penitents to frequent confession and communion, a practice which in his days had become very rare. It was not then the general custom for every priest to say holy Mass daily. His exhortations effected a complete reformation in Rome, and the number of the communions was wonderfully increased, while the Sacrament of Penance was once more raised to its proper place in the daily lives of the people.

Jesu Dulcedo Cordium.

Jesus, Thou Joy of living hearts,
  Thou Fount of life, Thou Light of men;
From the best bliss that earth imparts,
  We turn unfilled to Thee again.

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Thy Truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good,
To them that find Thee, all in all!

We taste Thee, O Thou living Bread,
And long to feed upon Thee still;
We drink of Thee, the Fountain-Head,
And thirst from Thee our souls to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot be cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast

O Jesus, ever with us stay!
Make all our moments calm and bright
Chase the dark night of sin away;
Shed o'er the world Thy holy light.

—ST. BERNARD.

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Visit XXVII.

JESUS IN THE TABERNACLE

AND

The Holy Souls in Purgatory.

I.

In the words of St. Chrysostom, Christ is "the Victim, which gives solace to the dead"—"Victima dormientibus solatium ferens."

II.

After the death of the Son of God upon the cross, His soul descended into that mysterious land where the souls of the just who died before the coming of the Messias were awaiting their deliverance—"To them that dwelt in the region of the shadow of death light is risen" (Is. ix. 2).

Daily and hourly Jesus renews the offering of Himself on our altars, that we may live to eternity and that the Holy Souls may be liberated from the prison of purgatory. St. Augustine says: "There is no doubt that the dead receive help through the prayers of the Church and through the holy sacrifice" (Serm. clxxii.).

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III.

Let us not forget the Holy Souls in purgatory; let us frequently receive holy communion and assist at the holy sacrifice of the Mass for their benefit.

CONSIDERATIONS.

"As we contemplate the empty tabernacle on Good Friday, our hearts are sad; we feel as if, in addition to the sorrowful anniversary which we are keeping of the crucifixion and death of our Saviour, we had lost the Blessed Sacrament. We know that this is not really the case, but the words of St. Mary Magdalen—'They have taken away the Lord out of the sepulchre and we know not where they have laid Him'—keep coming to our lips, and our thoughts turn to that Limbo, where Jesus descended to the joy of the Fathers so eagerly and anxiously awaiting their deliverance, and thence to the sorrowful yet blessed regions where souls are daily and hourly waiting for their release and thirsting for the Masses and communions which shall wash away their stains in the precious blood and enable them to enter into the joy of their Lord.

"How anxiously must they watch for the hour during which Masses are said, sure at least of the 'Memento of the Dead,' which will bring refreshment in their pains! St. John Chrysostom dwells frequently in his works upon the close connec-

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tion which there is between the sacrifice of the Mass and the souls in purgatory, and says that it was not in vain that the apostles enjoined the 'Memento of the Dead' in the celebration of the sacred mysteries. They knew the great benefit and utility the souls would derive thence. Indeed when all the people are joined together in prayer, and all the assemblage of the priests lift up their hands towards heaven, whilst the adorable sacrifice is being offered on the altar, how can we fail to appease God on behalf of the souls, all praying thus together for them? St. Chrysostom would likewise reprove the tears of those who wept over their dead, bidding them instead of weeping have recourse to the Most Holy Eucharist and offer prayers and sacrifices for them instead of useless tears.

"The tender heart of Jesus, imprisoned day after day within the narrow limits of His tabernacle, cannot fail to have compassion upon the souls of His children captive in purgatory. Suffering was ever a direct road to His tenderness, and by the plenitude and riches of the means which He has given us for alleviating those especial sufferings (the principal being the application of His own body and blood), we can form some idea of the depth of that compassion which He feels for the afflicted souls and of the joy with which He blesses our efforts in their deliverance.

"We often feel that we do nothing for the Lord

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Whom we love so much—that all our love seems to consist in protestations, that our lives are miserably poor in good works, our progress in virtue almost imperceptible. Here then is a way of doing something for Jesus which we know will give Him pleasure—namely, helping to redeem the suffering souls and by our suffrages swelling the ranks of the glorified in heaven. Alas! how often we forget them, these souls, absorbed as we are in the present, in ourselves, our miseries, and our wants! How often we make aimless prayers, which, if applied to them, would bring an ocean of soothing to their pains! and communion without any special intention, which, if offered for them, might be the final suffrage wanting to complete their term of banishment.

"Masses are heard, visits are made to the Blessed Sacrament, where we omit altogether to mention them. The holy souls, once in heaven, are not likely to forget those who opened their prison-gates; they, on the contrary, render us a thousandfold for our poor prayers, obtaining us help and graces which we should have never dreamed of asking, pushing us, almost in spite of ourselves, along the road to heaven, and, finally, shortening for us, in our turn, our sojourn in that dreary prison whence we helped to release them. Prayer is heard everywhere, and everywhere we should pray, either by thought, word, or action, yet nowhere is prayer so powerful with God

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as in the presence of the Blessed Sacrament. That a kind of prayer-inspiring atmosphere surrounds the tabernacle is no effort of imagination or delusion of their senses. Even those who are not within the pale of the Church have felt it, and instances are known (Father Hermann, for one) where involuntarily and unintentionally such persons have dropped on their knees on passing before the Blessed Sacrament, or at the moment of consecration, without being able to account for the sensation which compelled them to do so.

"St. Jane de Chantal once fancying that she could pray with more recollection in the quiet of her own chamber than in the church, was told by her director to put away such a thought as being a temptation, as assistance at holy Mass and collective prayer before the Blessed Sacrament were of far greater profit (even when accompanied by constant warfare against distractions and dryness of spirit) than the most fervent private devotions. We may gather from this how greatly we may profit the holy souls by assisting at Mass, visiting the Blessed Sacrament on their behalf, saying the Rosary publicly, offering the prayers of the Church in communion with the faithful, in preference to practising private acts of piety for their sakes to the neglect of the fuller channels to which we might have recourse. Saints have told us, moreover, that it has been revealed to them that the purgatory of some souls who were especially de-

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vout to the Blessed Sacrament during life, consists in dwelling near the tabernacles of our churches—a peaceful and consoling purgatory on the one hand, but on the other a purgatory which must enormously increase the pain of loss.

"Let us make a resolution of beseeching the holy angels henceforth to help us in our love of the Blessed Sacrament. By the eagerness which they showed in serving St. Dominic on account of his making his nocturnal prayer before the tabernacle and by the zeal which they have displayed on innumerable occasions in procuring holy Viaticum for the dying, we may be assured of their power as well as of their desire to assist us. Let us implore them to give us greater devotion, greater purity of mind and heart and the grace (one of those graces which it is their special province to bestow) of light to know the secret faults, those hidden imperfections, which, coiling themselves round the folds of our hearts, unseen by men, undetected by even our director and scarcely acknowledged by ourselves, act as slow poison upon our best motives and holiest intentions.

"Let us make to ourselves intercessors also of the souls in purgatory, remembering them whenever we are worshipping before the Blessed Sacrament, in order that we may contribute to the glory of Our Lord, both by their presence at His heavenly court and by the increase of fervor and devotion in ourselves which their gratitude will im-

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petrate on our behalf. Let us choose the "sweet and tender Magdalen" (as St. Catharine of Siena calls the greatest of penitents) for one of our special patrons in our preparations for communion now and at the hour of our death, imitating her fidelity and love, her pious haste in seeking her Lord in the tomb of Joseph of Arimathea and in the little tabernacle of St. Maximin, bringing with us to our communions the sweet spices of her contrition, humility, abhorrence of sin, her absence of human respect her complete donation of herself to the Jesus Who calls each of us from the recesses of the tabernacle as distinctly as He drew her to His feet in the house of Simon or from the heights of her solitary cavern amidst the mountains of Provence until we are prepared to follow 'Jesus Risen' in 'a life of a new kind, a glorious life, a life in which we avoid all that which has hitherto been an occasion and a cause of sin and death to us . . . a righteous life which renews the soul and leads her to life eternal' (St. Thomas). A life which derives all its nourishment, all its joy, and all its strength from the Blessed Sacrament, which is the plenary effusion of the riches of the love of Jesus Christ, '*effusio divitiarum amoris Christi*' (Conc. Trid.)."

—Mrs. Abel Ram, in "Emmanuel."

O my King, my Master, and my Saviour, the desires of my soul call to Thee; my eyes bathed with tears of repentance dare not gaze at this altar.

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which is the throne of Thy love, and of Thy glory. O Majesty of my God! I sink down into the depths of my misery, and nevertheless I feel that I love Thee O my Redeemer! I know that Thou possessest every good, and that Thou wishest me to share it. Resist not the ardor of my desires. Thou Whom I ever seek in the darkness and trials of this life. Cast upon Thy penitent children a look of forgiveness, and unite me one day with them, in Thy heart which is life, happiness, and heaven. Amen.

"Blessed and praised at every moment be the most holy and adorable Sacrament."

100 days' indulgence once a day.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT

I.

Behold Christ seated in thy heart, as thine elder Brother, and the First-born among many brethren; regard thyself as the very least of His brethren, or rather as one utterly unworthy even of such a name, since thou art so unlike Him in thy words and deeds and thoughts (Rom. viii. 29).

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II.

Love Him with thy whole power; that with all thy might thou mayest follow faithfully the counsel and example of thine elder Brother.

III.

Ask Him for the gift of "Understanding" that thou mayest be able to explain the hidden meanings of the Scripture and by the contemplation of heavenly things mayest detach thy thoughts and affections from all the vanities of this miserable world.

EUCHARISTIC GEMS.

St. Augustine.

A.D. 430.

In the ninth book of his "Confessions," St. Augustine, describing the happy death of his mother, St. Monica, writes: "'Lay this body anywhere,' she said; 'let not the care of that disquiet you: this only I request,—*that you would remember me at the Lord's altar, wherever you be*' (chap. xxvii.). . . . I closed her eyes; and there flowed withal a mighty sorrow into my heart, which was overflowing into tears; mine eyes at the same time, by the violent command of my mind, drank up their fountain wholly dry. . . . But when she breathed her last the boy Adeodatus burst out into a loud lament; then, checked by us all, held

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his peace. . . . For we thought it not fitting to solemnize that funeral with tearful lament and groanings; for thereby do they for the most part express grief for the departed as though unhappy or altogether dead; whereas she was neither unhappy in her death, nor altogether dead (chap. xxix.).

"And behold the corpse was carried to the burial. We went and returned without tears. For neither in those prayers which we poured forth unto Thee, when the sacrifice of our ransom was offered for her, when now the corpse was by the grave's side, as the manner there is, previous to its being laid therein, did I weep even during these prayers (chap. xxxii.). . . . By little and little I recovered my former thoughts of Thy handmaid—her holy conversation towards Thee, her holy tenderness and observance towards us, whereof I was suddenly deprived—and I was minded to weep in Thy sight, for her and for myself, in her behalf and in my own, and I gave way to the tears which I before restrained, to overflow as much as they desired, reposing my heart upon them; and it found rest in them; for it was in Thy ears, not in those of man, who would have scornfully interpreted my weeping (chap. xxxiii.). . . .

"Accept, O Lord, the free-will offerings of my mouth. For she, the day of her dissolution now at hand, took no thought to have her body sumptuously wound up, or embalmed with spices;

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nor desired she a choice monument, or to be buried in her own land. These things she enjoined us not; but desired only to have her name commemorated at Thy altar, which she had served without intermission of one day; whence she knew that holy sacrifice to be dispensed, by which the 'handwriting that was against us is blotted out' (Col. ii. 14); through which the enemy was triumphed over, who, summing up our offences, and seeking what to lay to our charge, 'found nothing in Him' (John xiv. 30) in Whom we conquer" chap. xxxvi.).

Verbum Supernum Prodiens.

The heavenly Word proceeding forth,
Yet leaving not the Father's side,
Accomplishing His work on earth,
Had reached at length life's eventide.

By false disciple to be given
To foemen for His life athirst,
Himself the very Bread of Heaven
He gave to His disciples first.

He gave Himself in either kind,
His precious flesh, His precious blood;
For love's own fulness thus designed
Of the whole man to be the food.

By birth their fellow-laborer He;
Their meat when sitting at the board;
He died their Ransomer to be;
He ever reigns their great Reward.

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O saving Victim, opening wide
The gate of Heaven to man below ;
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

To God Almighty, One in Three,
Be everlasting glory given ;
Who life will give eternally
To us whose only home is Heaven.

—St. Thomas Aquinas.

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Visit XXVIII.

JESUS IN THE TABERNACLE

AND

Benediction of the Blessed Sacrament.

I.

"SUFFER the little children to come unto Me, and forbid them not" (Mark. x. 14). Thus spoke Our Lord when He blessed the little ones who flocked around Him and whom the disciples tried to keep back, because they feared that their Master would be fatigued.

II.

What a memorable day that must have been for those children and their happy mothers! These mothers pressed forward eagerly *and were* most anxious that their dear *little ones should* see and touch the divine Master and be blessed by Him.

III.

The same good Lord and Master, the same mighty God is on our altars and bids us come to Him that He might impart His blessing and His

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gifts to us. We deeply prize the blessings of priests and saintly people; we travel a great distance to secure the benediction of the Holy Father. How is it we are so utterly indifferent about God's blessing in the Benediction of the Blessed Sacrament? A living, fervent faith should make us realize and appreciate the value of Benediction.

CONSIDERATIONS.

Let us try to realize what God's blessing means and how many benefits result therefrom. In the beginning of the world God blessed chaos, and the influence of this blessing penetrated every atom of matter, and the result is the grandeur of the heavens and the earth. God blessed Moses, and Pharao and his army could not stand before him; God blessed Daniel and his companions, and the burning furnace was to them like the refreshing breeze; God blessed the Jews, and they trampled down their enemies like blades of grass.

In the fulness of time God became Incarnate, that He might be seen and heard by His creatures, and His hands were raised in benediction;—and how marvellous were the results, that followed! Jesus blessed twelve poor fishermen, and they became the foundation of the Church—of a mighty empire which nothing could overthrow. Jesus blessed the weeping, penitent Magdalen, and she never again went after the allurements of sin. Jesus blessed the sick and the infirm, and they

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sprang from their beds and threw aside their crutches; and when His benediction fell on sinners, their callous hearts could not resist its efficacy.

The benediction of Our Lord Jesus Christ has not lost any of its wonderful power for producing every kind of good in the Blessed Sacrament. Yet men make so little of the graces of Benediction; men seem to be totally blind to the inestimable privilege that the blessing of God contains. How small is the number of those faithful souls who are present at Benediction on Sunday afternoons or week-day nights! The law of keeping holy the Sabbath is merely obeyed to the letter and not in the real spirit by many Catholics. A Low Mass only is heard by many. Amusements and even sinful dissipation occupy the rest of Sunday. God have mercy on such Catholics when it comes to Judgment. What must be the measure of their reward. Let each one answer for himself.

St. Philip Neri once beheld our divine Lord in the sacred Host bestowing His benediction upon the kneeling multitude with such ineffable sweetness of countenance and benignity of manner, as if this were His natural attitude and most agreeable occupation in the sacrament of His love.

There are various methods of assisting at Benediction, and each person may follow the spirit or inclination of his own special devotion. Fervent acts of adoration and faith, of sorrow and repentance,

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of love, thanksgiving, and reparation should be made. The virtues and the imitation of Christ can be made the subject of a brief meditation. Earnest prayer and confidential supplication for ourselves, the Holy Father, the Church, and the holy souls in purgatory should not be neglected.

The Holy Bible mentions three blessings of Our Saviour, and with one or another of these can be connected, in a spiritual manner, every Benediction of the Blessed Sacrament. On one occasion Our Saviour blessed the children that were led to Him Hence we may in spirit cast ourselves in the shadow of His outstretched arms as if we were among the number of the little ones, and desired nothing more ardently than an increase of that childlike innocence and simplicity of heart which please Him so much: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" (Mark x. 14).

Again it is narrated in the Sacred Scriptures that on the occasion of His ascension into heaven, when taking leave of His beloved disciples, He raised His hands and blessed them: "And lifting up His hands He blessed them. And it came to pass, whilst He blessed them, He departed from them, and was carried up to heaven" (Luke xxiv. 50, 51). The immediate effect of this blessing was that the sorrow and despondency of the disciples were converted into joy, hope, and confidence. To us all without exception come serious times, painful

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trials, and hard calls of duty, when our spirits droop and our weak natures crave for the sustaining grace of light and consolation. Where can we obtain these favors with greater certainty than at the Benediction of the Blessed Sacrament?

We read of another benediction which Our Lord Jesus Christ will pronounce in these words: "Come ye blessed of My Father; possess you the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34). Mindful of this benediction at the Last Judgment, we can pray to God that we may be numbered among the elect; we can ask of Jesus the grace of final perseverance, the most precious of His gifts, which will secure for us the crown of immortal glory. Some there are who, in the multiplicity of their necessities and under the weight of their sorrows and perplexities, express at Benediction their faith and confidence in the goodness of God, whilst they submit their hearts and bow their heads in perfect resignation to the divine will; they strike their breasts when the sacred Host is held over them at the moment of Benediction, while they whisper: "*Jesus, I* believe in Thee; Jesus, I place all my confidence in Thee; Jesus, I love Thee with my whole heart. Thy will be done. Bless me, my Lord, my God, and my All!" Yes; great moments of grace, indeed, are the short moments of Benediction. The place itself is holy, we are in the presence of God, we kneel at His sacred feet. The angels of heaven

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surround the beautifully decorated and illuminated altar, as on the holy night they hovered about the manger in the stable of Bethlehem, chanting the joyful tidings of man's redemption and salvation. The hour, the flowers, the lighted candles, the scent of incense, the sweet and mellow tones of the organ, the sacramental hymns—all attune the heart and excite the mind to pious acts, serious reflections, consoling thoughts, and holy aspirations. Earth vanishes in these blessed moments; we feel as if transported to heaven, uniting our prayers with the supplications of the saints, and our praises with the music of angelic choirs. Here is found a balm for every wound—a solace in every sorrow. Here the high and the low, the learned and the ignorant, the sick and the weary, the anxious and the unhappy, can find sympathy with Jesus, Who opens His heart and His hand, and cries out to us from His throne of grace: "Come to Me, all ye that are weary and heavy laden, and I will refresh you." Great and manifold are the graces that come to us from the hands of our blessed Saviour at Benediction. The light and warmth of divine grace flow upon us to illumine the dark spots of our soul, to strengthen us in our weakness, to enlighten us in our doubts, to enliven us in our faith, to fill us with consolation in our misfortunes, to drive away the evil spirits that tempt us, and to inspire our guardian angels with the best means for our guidance and

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protection. At Benediction a peace comes over us that is not of earth, a calm resignation which comes from intimate union with God, Who alone is immutable, and without Whom all is vanity and affliction of spirit. We leave the church strong and willing to fight the battle of life; we leave with an abiding faith and confidence in God; and as the scent of incense lingers about the sanctuary long after Benediction, so do the graces of this devotion accompany and sweeten our actions long after we have left the house of God to mingle again with the busy throngs and to engage in the distracting scenes of life.

Oh ! may thoughtless children of the Blessed Sacrament ponder well these things and let us all resolve to take advantage of every opportunity of being blessed by God; for if the blessings of holy people are so fruitful of good, how much more so will be that of Him, Who is the source of " all good "—the all-holy and all-powerful God !

We once read of a certain noble lady, who, realizing the value of a Benediction, was not content with being present at one, but would drive, as rapidly as her horses could take her, from church to church, in order to receive as many blessings as possible. We have been acquainted with souls, who, possessing that lady's devotion, without her means, have, in default of carriages and horses, hurried on foot from church to church, absolutely indifferent to fatigue and weariness so long as they

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succeeded in their object. Let *us* at least resolve never to miss a Benediction when we can obtain one easily, even though we put ourselves to some trifling inconvenience.

Surely we shall be amply repaid for our efforts, when we kneel before the Master's throne and know, that besides gaining incalculable good for ourselves, we are giving pleasure to Him, Whose "delight" is to "be with the children of men."

Adoremus in æternum Sanctissimum Sacramentum.

LEGENDA.

Apparition of Our Lord in the Host.

The following apparition took place in the Loreto Chapel, at Bordeaux, in the year 1865:

The Sisters of St. Joseph with their pupils were, one Thursday, assembled in their chapel for Benediction. The priest, a venerable man attached to the Cathedral of Bordeaux, knelt in profound recollection at the foot of the altar, while the "*Pange Lingua*" was being sung. The server was the first to observe a change in the appearance of the monstrance. Gently touching the priest upon the shoulder, he whispered with emotion: "Father! Father! Behold the dear Saviour appeareth!" The priest on raising his eyes beheld the same miraculous appearance, but endeavoring to conceal his surprise he replied that it might be the effect of the light; nevertheless he directed his

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whole attention to the apparition. There could be no doubt: the beloved form of the Saviour became every moment more distinctly visible. The servant of God fell trembling prostrate on the ground. Two little girls who had lately received their First Communion next perceiving the bright countenance of Our Lord, exclaimed in a whisper: "See! the beloved Saviour is there!" and both did reverence before the Divine Majesty.

Soon these words were in every mouth, and when the moment for giving the Benediction was come, the form of our blessed Lord was still visibly enthroned upon the altar. With a courage almost supernatural, the priest approached, and after adoring the King of kings, he took the Saviour—to use his own words—in his hands, and turned Him towards the congregation, in order that He might Himself give the blessing. His eyes fell upon the head of the apparition, upon which he observed a tonsure, also a broad red band which hung over the shoulders and breast, the two ends of which were joined on one side of the God-Man. The apparition continued until the genuflexion after the Benediction, and then vanished, when the Host alone was to be seen in the monstrance.

The Archbishop of Bordeaux was at once apprised of this miracle, and the holy man, deeply moved at the recital, commanded perfect silence on the subject. In reward for the obedience of the Sisters, our blessed Lord renewed the same ap-

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parition for eight days, for which reason the Archbishop instituted a yearly commemoration as a memorial of the same.

Apparitions in a Crucified Host.

The following account is taken from Lasausse, "Explic. du Cat. de l'Empire," 498:

There exist a great number of hosts that are called miraculous, from the prodigies connected with them. The history of that St. Jean-en-Grève at Paris is one of the most celebrated. It is as follows:

A woman had borrowed from a Jewish usurer a small sum of money, and had given him in pledge all her best clothes and linen. The feast of Easter being near, she entreated him to lend her, at least for that one great day, what she had left in his hands. He promised to do this, and even to forgive her debt, on condition that she would bring him the Host which she should receive in holy communion. The poor woman unhappily could not resist the temptation, gave the promise, and the following day, after receiving the sacred Host, took it secretly in a handkerchief, and brought it to the wretched Jew. This man then treated it with the greatest indignity. He first put the Host on a table and pierced it repeatedly with a pen-knife; blood immediately flowed from it in abundance, which caused the man's wife and children to shudder with horror.

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He then nailed it to a wall, and brutally struck it; then he pierced it with a lance, in memory of Our Lord's Passion. It then shed blood anew, as though to prove to the unhappy man that it was something other than material bread. He threw it into the fire, and it was seen flying about in the flames without receiving any injury. The deadly rage which animated the Jew led him to throw it into a pot of boiling water; the water took the color of blood, and the Host then appeared visibly under the form of Jesus Christ crucified. This sight so terrified this deicide, that he strove to hide himself in a dark corner of the house; but his crime was discovered in this way: one of his children, seeing the people going to church, cried out in all simplicity: "Do not go to church any more to seek your God; do you not know that my father has killed Him?" A woman, hearing this, entered the house on some pretext, and saw the Host which was still under the form of Jesus Crucified; but immediately it resumed its proper form, and came to repose in a little vessel the woman carried in her hand. Wonder-stricken, she took her treasure with great devotion to the church of St. Jean-en-Grève. Information was given to the magistrate. The Jew, who showed no signs of sorrow for his crime, was condemned to death, but his wife and children and many other Jews were converted. The house wherein these wondrous apparitions took place was converted into a church,

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which was in course of time served by the Carmelite monks. These religious were charged with the office of making reparation, by a perpetual adoration of the Blessed Sacrament, for the outrage offered to our blessed Lord in the sacrament of His love.

Miraculous Deliverance of the Parish Priest of Moncadu in Valencia from Painful Scruples by an Apparition in the Blessed Sacrament.

(About the Middle of the Sixteenth Century.)

This good man had for a very long time celebrated holy Mass without any scruples of conscience, when suddenly his mind was tormented with a doubt about the validity of his Orders. This scruple became so strong that he could only continue to offer up the holy sacrifice in obedience to the wise and careful advice of his director.

At length the doubt became so painful that he resolved to betake himself to his bishop in order to entreat him to give him conditional Ordination, when it pleased God to relieve his mind in the following miraculous manner:

On Christmas Day, as the priest said the first Mass, a child of five years saw at the elevation, in the Host he had consecrated, a beautiful little infant. This happened again at the second and third Masses. The child was delighted, and related what he had seen to his mother, and the circumstance at last reached the ears of the priest, who felt

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the greatest consolation at this unexpected witness to the validity of his Ordination. However, he desired that the little one should be brought to him, and he questioned him carefully on the subject. The boy answered him to his satisfaction; but as the doubt was still clinging to his mind, the priest desired that he should be taken to the Mass the following high festival. On this occasion the priest took three hosts, two only of which he consecrated, one for the monstrance, and one for himself. He then had the child brought to the altar, and required him to distinguish the consecrated Hosts from the unconsecrated particle. This the child did without any hesitation, and this time the mind of the priest was perfectly freed from the suspicion which had so grievously tormented him.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, in the act of blessing thee; pouring out upon thee the riches of His love; regard thyself as the poorest of the

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poor, telling Him all thy wants, and all thy miseries.

II.

Love Him more than all the pomp and all the riches of the world; that those things, which were gain to thee may be counted as loss for His sake, and reckoned as nothing, that so thou mayest gain Him (Phil. iii. 7, 8).

III.

Ask Him for the virtue of "Counsel;" that thou mayest know how to choose what is good for the salvation of thine own soul, and the souls of those for whom thou carest.

Aspiration.

"My Beloved is mine and I am His" (Cant. ii. 16).

EUCHARISTIC GEMS.

"Jesus in the Eucharist is that Man-God Whose gentleness, Whose discourse, and Whose fascinating charms filled with admiration the woman of Samaria; that Man, Whose presence inspired so chaste an affection, and enraptured Magdalen; that Man, Whose power banished devils, diseases, and death."—FR. DE LA COLOMBIÈRE.

Prayer for Benediction.

O Jesus, my merciful Redeemer! Who hast vouchsafed in Thy goodness to leave us Thy pre-

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cious body and blood in the Most Holy Sacrament of the Altar, I adore Thee with the most profound reverence. I thank Thee for all the blessings which Thou hast bestowed upon us, especially for the institution of the Holy Eucharist. I am sorry for all my sins, by which I have so grievously offended Thy infinite goodness. I love Thee with my whole heart. And as Thou art the source of every blessing, I beseech Thee to pour down Thy benediction this day upon us and upon all those for whom we offer up our prayers. Look upon me with favor and banish from my heart whatsoever is displeasing to Thee. Purify and sanctify my soul; bestow on me a blessing like that which Thou didst grant to the innocent children that were brought to Thee, and to Thy beloved disciples at Thy ascension into heaven; grant me a blessing, that may sanctify me and unite me perfectly to Thee; give me a blessing, which may fill me with Thy Spirit, and be to me in this life a foretaste of those blessings, which Thou reservest for the elect in heaven. Bless me, that, on the great Day of Judgment, I may be numbered among those happy souls, to whom Thou wilt turn with divine benignity, and say: "Come ye blessed of My Father; possess you the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

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HYMNS FOR BENEDICTION.

"O salutaris Hostia."

O saving Victim! opening wide
The gate of Heav'n to man below!
Sore press our foes from every side;
Thine aid supply, Thy strength bestow.

To Thy great Name be endless praise,
Immortal Godhead, One in Three!
Oh, grant us endless length of days,
In our true native land, with Thee!

Ave Regina Cœlorum.

Hail, O Queen of Heav'n, enthroned!
Hail, by angels Mistress own'd!
Root of Jesse! Gate of morn!
Whence the world's true Light was born:
Glorious Virgin, joy to thee,
Beautiful surpassingly!
Fairest thou, where all are fair!
Plead for us a pitying prayer.

Tantum Ergo Sacramentum.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
When the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

—ST. THOMAS AQUINAS.

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V. Thou didst give them bread from heaven;
R. Containing in itself all sweetness.

Let us Pray.

O God, Who, under a wonderful sacrament, hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest and reignest world without end. Amen.

Let us adore forever the Most Holy Sacrament.

Devout Acts of Praise.

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be His most sacred heart.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His angels and in His saints.

Indulgence of two years.—Pope LEO XIII. Feb. 2, 1897.

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Visit XXIX.

JESUS IN THE TABERNACLE AND The Holy Sacrifice of the Mass.

I.

THE altar is another Calvary, where Jesus immolates Himself each day for love of us.

II.

The same love which fastened Him by nails to the cross, binds Him, still for our sakes, to the altar.

III.

Let us assist at the eucharistic sacrifice as if present with the Mother of Jesus, the beloved disciple, and Mary Magdalen at the foot of the cross.

CONSIDERATIONS.

Jesus Christ is present in the Holy Eucharist to dwell in our midst, to receive our respectful homage and adoration, to bless us with graces, and to become the food, the very life, of our souls in holy communion; but He has also placed Himself

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in our hands under the visible appearance of bread and wine to enable us to present Him as a sacrifice to the heavenly Father.

Great is the dignity and immeasurable is the utility of the Mass. It is a sacrifice of *Adoration, Propitiation, Thanksgiving,* and *Impetration.*

St. Leonard of Port Maurice in "The Hidden Treasure" expatiates upon the four chief debts, that we discharge towards God, through the Holy Sacrifice of the Mass, in the following manner: "The first obligation, by which we are bound to God, is to honor and adore Him. It is indeed a precept of the natural law itself that every inferior owes homage to his superior, and by so much the higher the superiority, so much the deeper the homage, that should be offered. Whence it results that, as Almighty God possesses a greatness utterly unbounded, there is due to Him an unbounded honor. In holy Mass Almighty God is honored as He deserves, because He is honored by Jesus, Who, placing Himself in character of Victim on the altar, with an act of wonderful submission, adores the Most Holy Trinity, even as it is adorable—in such manner that all other acts of homage, by all other beings, vanish before the face of this self-humiliation of the God-Man, as stars vanish before the sun. It is told of a holy soul (Sanct. Jure. p. 3, c. x.) that, enamoured of God, the fire of her love flashed forth in a thousand longings. 'O my God,' she

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said, 'my God, would that I had as many hearts, as many tongues as there are leaves on the trees, atoms of the air, and drops in the waters, that I might so love Thee and so honor Thee, as Thou deservest! Oh, had I but in this hand all creatures, I would place them at Thy feet, so that all might melt away in love before Thee; and then, oh! that I might but love Thee more than all of them united—yes, more than all the angels, more than all the saints, more than all paradise!' One day, when she had done this with the utmost fervor, she heard herself thus answered by Our Lord: 'Console thyself, my daughter; *by one Mass*, heard with devotion, thou wilt render to Me all that glory which thou desirest and infinitely more.' The saints and angels after all are but mere creatures, and their homage is therefore limited and finite; whereas in Mass, Jesus humbles Himself—a humiliation of infinite merit and value; and thus the homage and honor which we, through Him, give to God in Mass, is an homage and honor infinite.

"The second obligation by which we are bound to God is to satisfy His justice for the commission of so many sins. Oh, what a measureless debt is this! One single mortal sin so weighs in the scales of Divine Justice that to satisfy for it all the good works of all the martyrs and of all the saints who have existed, who exist now, or ever shall exist, would not suffice. And yet with the

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holy sacrifice of the Mass, viewed according to its intrinsic preciousness and value, satisfaction may be completely made for all committed sin; and that you may understand how much you are thus obliged to Jesus, attend to what I now say. Although truly He is the very One offended, yet, not contented with having satisfied Divine Justice for us on Calvary, He hath bestowed, and doth continuously bestow, on us this method of satisfaction in the holy sacrifice of Mass; for, as there is renewed in Mass the offering which Jesus hath already made on the cross to the eternal Father for the sins of the whole world, that same divine blood which was once paid down as the general ransom of the whole human race comes to be specially applied to each of us individually, by being offered in Mass for the sins of him who celebrates, and of all those who assist at so tremendous a sacrifice. Not that the sacrifice of Mass by any means cancels our sins immediately, and of itself, as does the Sacrament of Penance: but it cancels them mediately, calling down various aids of interior impulse, of holy aspiration, and of actual grace, all tending towards a worthy repentance of our sins, either at the time of Mass itself or at some other fitting time. Therefore, God alone knows how many souls issue from the filth of sins through the extraordinary aids which come to them by this divine sacrifice. And here reflect that although indeed the man in mortal

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sin is not aided by the sacrifice as a propitiation, it yet avails as supplication; and therefore all sinners ought to hear many Masses, in order to obtain more easily the grace of conversion. To souls that live in grace it gives a wonderful force, tending to maintain them in their happy state, while it immediately cancels (according to the most common view) the guilt of all venial sins, provided, at least, that as a whole they are repented of, according to what St. Augustine clearly says (Sup. Can. Quia passus, de Consecr. dist. 2): 'He who devoutly hears holy Mass will receive a great vigor to enable him to resist mortal sin, and there shall be pardoned to him all venial sins which he may have committed up to that hour.' Nor should this surprise; for if, as St. Gregory narrates (Dial. l. 4, c. 57), the Masses which a poor woman caused to be celebrated every Monday for the soul of her husband, who had been enslaved by barbarians and was thought by her to be dead, caused the chains to be loosened from his feet, and the manacles from his arms, so that ever while these Masses were being celebrated he remained free and unchained, as he himself declared on his return; how much more must not we believe such a sacrifice to be most efficacious for the loosening of spiritual bonds, such as venial sins, bonds which hold the soul, as it were, imprisoned, leaving it no power to work with that freedom and fervor with which it would work were it not for

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these impediments? O blessed Mass, setting at liberty the sons of God, and satisfying all the penalties due to so many offences!

"You will, perhaps, say to me, It suffices, then, to hear one single Mass to strike off the heaviest debts due to God through many committed sins, because, Mass being of infinite value, we can therewith pay to God an infinite satisfaction. Not so fast, by your leave; because, though indeed Mass is of infinite value, you must know, nevertheless, that Almighty God accepts it in a manner limited and finite, and in degrees conformable to the greater or less perfection in the dispositions of him who celebrates or who assists at the sacrifice. '*Quorum tibi fides cognita est, et nota devotio,*' says Holy Church, in the Canon of Mass, suggesting by this method of speech that which the great teachers expressly lay down (De Lug. dist. 9, n. 103); namely, that the greater or less satisfaction applied in our behalf by the sacrifice becomes determined by the higher or lower dispositions of the celebrant, or of the assistants, as just now mentioned. Now, then, consider the spiritual bewilderment of those who go in search of the quickest and least devoutly conducted Masses, and, what is worse, assist at them with little or no devotion. And while I earnestly exhort you to attend many Masses, I yet admonish you to have far more regard to devotion in hearing than to the number heard; because, if you shall

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have more devotion in one single Mass than another man in fifty, you will give more honor to God in that single Mass, and you will extract from it greater fruit, in the way called *ex opere operato*, than that other with all his fifty. It is true, indeed, as a grave author asserts, that through one single Mass, attended with singularly perfect devotion, it might possibly happen that the justice of God would remain satisfied for all the transgressions of some great sinner. And this is quite in harmony with what the holy Council of Trent teaches; namely, that by the offering of this holy sacrifice God grants the gift of penitence, and then by means of true penitence pardons sins the most grave and enormous. '*Hujus quippe oblatione gratiam et donum pœnitentiæ concedens crimina et peccata etiam ingentia dimittit*' (Sess. xxii. cap. 2). Yet notwithstanding all this, since neither the internal dispositions with which you attend Mass are manifest to yourself, nor the amount of satisfaction which corresponds thereto, you should make sure to the best of your power by attending many Masses, and by attending with all the devotion possible. Blessed are you if you maintain a great confidence in the loving mercy of God, which shines so wonderfully forth in this divine sacrifice; and with lively faith and devout recollection attend as many Masses as you can; for I declare that, doing this with perseverance, you may attain to the sweet hope of reach-

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ing heaven without any intervening share in purgatory. To Mass, then, dearest friends, and never allow yourselves to utter the thought, '*A Mass* more or less is of little consequence.'

"The third obligation is that of gratitude for the immense benefits which our most loving God hath bestowed upon us. Put in one heap all the gifts, all the graces you have received from God,—so many gifts of nature and of grace, body, soul, senses, and faculties, and health, and life itself; yes, the very life, too, of His Son Jesus, and His death suffered for us, which in themselves immeasurably swell the great debt which we owe to God,—and how shall we ever be able sufficiently to thank Him? The way most fully to thank our good God is taught us by holy David, who, led by divine inspiration to speak with mysterious reference to this divine sacrifice, indicates that nothing can sufficiently render the thanks which are due to God, excepting holy Mass. 'What return shall I offer to the Lord for all the benefits which He hath bestowed upon me?' And answering himself, he says, 'I will uplift on high the chalice of the Lord;' that is, I will offer a sacrifice most grateful to Him, and with this alone I shall satisfy the debt of so many and such signal benefits. Add to this that the sacrifice was instituted by Our Redeemer principally in recognition of the beneficence of God and as *thanks* to Him; and therefore it bears as its most special and worthy

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name the 'Eucharist,' which signifies an 'Offering of Thanks.' He Himself also gave us the example when, in the Last Supper, before the act of consecration in that first Mass, He raised His eyes to heaven, and gave thanks to His heavenly Father: '*Elevatis oculis in cœlum, Tibi gratias agens fregit.*' O divine thanksgiving, disclosing the chief end for which was instituted this tremendous sacrifice, and which invites us to conform ourselves to the example of our Head, so that in every Mass at which we assist we may know how to avail ourselves of so great a treasure, and offer it in gratitude to our Supreme Benefactor! And all the more, since the beloved Virgin, and the angels, and the saints, rejoice to witness this our tribute of thanks to so great a King.

"But the immense benefit of the holy sacrifice of Mass does not end here. It is in our power by means of it to pay the fourth debt due to God, which is to supplicate Him, and to entreat new graces of Him. Try to realize to yourself how great are your miseries both of body and of soul, and the need, therefore, in which you are of having recourse to God, in order that at every moment He may assist and succor you, for assuredly He alone is the end and the beginning of all your good, whether temporal or eternal. On the other hand, what courage, what heart have you for asking new benefits, seeing the utter ingratitude with which you have failed to respond to so many

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favors already bestowed on you,—nay, seeing you have even turned into offences against Him the very graces He gave you? But still take courage, take heart. If you do not deserve new benefits, your good Jesus has deserved them for you. He has desired for this end to be for you in Mass a pacifying Victim, a supplicatory sacrifice, for obtaining from the Father everything of which you have need. Yes, yes, in holy Mass our dear beloved Jesus, as the chief and supreme Priest, recommends our cause to the Father, prays for us, and makes Himself our Advocate. If we knew on some occasion that the great and blessed Virgin was uniting herself with us in prayer to the eternal Father to obtain for us the graces we desired, what confidence should not we conceive of being heard? What hope, then, what confidence should we not have, knowing that in Mass Jesus Himself prays for us, offers His most precious blood to the eternal Father for us, and make Himself our Advocate! O blessed Mass! O mine of all our good!

"St. Jerome distinctly declares: 'Without doubt the Lord grants all the favors which are asked of Him in Mass, provided they be those fitting for us; and, which is a matter of greater wonder, ofttimes He grants that also which is not demanded of Him, if we, on our part, put no obstacle in the way' (Cap. Cum. Mart. de Celeb. Miss.). Whence it may be said that Mass is the

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sun of the human race, scattering its splendors over good and wicked; nor is there a soul so vile on earth who, hearing holy Mass, doth not carry away from it some great good, often without asking, often without even thinking of it. This is the lesson conveyed by the famous legend told by St. Antoninus of two youths, both libertines, who went one day into the forest, one of them having heard Mass, the other not. Soon, it is said, there arose a furious tempest, and they heard, amid thunder and lightning, a voice which cried 'Slay!' and instantly came a flash which reduced to ashes the one who had not heard Mass. The other, all terrified, was seeking escape, when he heard anew the same voice, which repeated 'Slay!' The poor youth expected instant death, when lo! he heard another voice, which answered, 'I cannot, I cannot; to-day he heard, *Verbum caro factum est;* his Mass will not let me strike.' Oh, how many times hath God freed you from death, or at least from many most grievous perils, through the Mass which you have attended! St. Gregory assures us of this in the fourth of his dialogues: 'It is most true that he who attends holy Mass shall be freed from many evils and from many dangers, both foreseen and unforeseen.' 'He shall,' as St. Augustine sums it up, 'be freed from sudden death, which is the most terrible stroke launched by Divine Justice against sinners' (Sup. Can. Quia passus,

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de Consecr. dist. 2). 'Behold a wonderful preservative,' says the saint, 'against sudden death: attend holy Mass every day, and attend it with all possible devotion.' St. Bernard sums it up thus, that more is to be gained in one single Mass (here we must understand him of its intrinsic value) than by distributing your means to the poor, or going on pilgrimages through all the most famous sanctuaries of the world. O unbounded riches of holy Mass! Grasp well this truth: it is possible for you to gain more favor with God by attending or celebrating one single Mass, considered in itself and in its intrinsic worth, than by opening the treasury of your wealth and distributing the whole to the poor, or by going as pilgrim over the whole world and visiting with utmost devotion the sanctuaries of Rome, of Compostella, of Loretto, Jerusalem, and the rest. And this most reasonably follows from the position laid down by the angelic St. Thomas, when he says that in Mass are contained all the fruits, all the graces, yea, all those immense treasures which the Son of God poured out so abundantly upon the Church, His spouse, in the bloody sacrifice of the cross."

The Mass is also a very powerful means of obtaining relief for the souls in purgatory. St. Jerome says that by every Mass, not only one, but several souls are delivered from purgatory and he is of opinion that the soul, for which the priest says Mass suffers no pain at all while the holy

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sacrifice lasts. The Fathers of the Council of Trent declare that by the sacrifice of the Mass the souls in purgatory are most efficaciously relieved.

During the life of St. Bernard, one of his monks who was taken sick and died, shortly after appeared to his brother monks to thank them for his deliverance from purgatory. "Which of our many prayers," he was asked, "did most to release you from your pain?" "Come with me," he said, and leading them to the chapel where Mass was being offered up he exclaimed: "This, above all else, was my greatest help; it was through this august sacrifice that Our Lord has shown mercy to me."

So great is the power and virtue of this sacrifice to help the suffering souls that one Mass has in itself more efficacy than all the other good works which have been done since the creation of the world.

Blessed Bertrand of Garriga, we are told, was accustomed to celebrate Mass every day for the conversion of sinners; and being asked by one Father Benedict, a prudent man, why he so rarely said Mass for the dead and so frequently for sinners, he replied: "We are certain of the salvation of the faithful departed, whereas we on earth remain tossed about in many perils." Then Father Benedict said: "If there were two beggars, one with all his limbs sound, the other a cripple, which would you compassionate most?" "The

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one certainly who can do least for himself," replied Father Bertrand. "Then," said Father Benedict, "such certainly are the dead, who have neither mouth to confess nor hands to work, but who need our help; whereas living sinners have mouths and hands wherewith to take care of themselves." Still Bernard was not convinced; but the following night a terrible vision of a departed soul appeared to him, and with a bundle of wood pressed and weighed upon him in a wonderful way, waking him up more than ten times and vexing and troubling him exceedingly. Next morning he called Benedict to him and related the vision of the night; and then, going to the altar, religiously and with many tears, he said Mass for the faithful departed; and thenceforth the offering of the holy sacrifice for the dead became one of his favorite devotions.

If then, Christian readers, we desire to offer to the Divine Omnipotence a worship fitting His majesty; if we wish to return thanks to Him for the many and inestimable favors heaped on us; if we wish to make atonement for our manifold offences and to gain for ourselves and for others the graces and blessings needed for body and soul; if we wish to help the souls of our dear ones who still linger in the pains of purgatory, we shall find the suitable means of doing this in the great sacrifice of the Mass. There Christ is both priest and victim, representing in person, and offering up

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His death and passion to His Father, first, for the adoration, praise, honor, and glory of the Divine Majesty; secondly, in thanksgiving for all His benefits; thirdly, for obtaining pardon for our sins; and, fourthly, for obtaining grace and salvation for us, by the merits of that same death and passion. It is, then, a remembrance of the passion of Christ, a solemn adoration of the Divine Majesty, a most acceptable thanksgiving to God, a powerful means of obtaining forgiveness of our sins, and a most effectual way to obtain of God all that we want, coming to Him, as we here do, with Christ and through Christ.

O Jesus! bless me, that these most important considerations on the dignity and utility of the Mass may produce good fruit in my soul.

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that, like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as thy suffering Saviour and reminding thee of the bitter passion and death that He endured for thy sins; re-

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gard thyself as a debtor, falling down before Him, and saying to Him entreatingly: "Have patience with me, and I will pay Thee all" (Matt. xviii. 26).

II.

Love Jesus, thy crucified Love with thy whole heart; so that, with a great desire and a strong resolution, thou mayest wish for nothing contrary to Him; mayest think nothing equal to Him, much less prefer anything to Him; and mayest love nothing, which does not, actually or virtually, tend to Him.

III.

Ask Him for the spirit of Self-Immolation," so that by dying daily to ourselves, to our sins, to our bad habits and evil inclinations, we may imitate Him as our divine Model and follow Him faithfully in the Blessed Sacrament as well as on Calvary.

EUCHARISTIC GEMS.

"During holy Mass the angels assist the priest, all the orders of celestial spirits raise their voices, and the vicinity of the altar is occupied by choirs of angels, who do homage to Him, Who is being immolated."—St. John Chrysostom.

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Ave Verum Corpus Natum.

Hail to Thee, true Body sprung
From the Virgin Mary's womb;
The same that on the cross was hung
And bore for man the bitter doom.
Hear us, Merciful and Mild,
Jesu, Mary's gracious Child!

From Whose side for sinners riven
Water flowed and mingled blood;
May'st Thou, dearest Lord, be given
In death's hour to be my food.
Hear us, Merciful and Mild,
Jesu, Mary's gracious Child!

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Visit XXX.

JESUS IN THE TABERNACLE

AND

Holy Communion and Frequent Holy Communion.

I.

THE manna which fell in the desert was but a figure of the true bread from heaven—Jesus in the Holy Eucharist.

II.

Let us hasten to receive this heavenly manna, "containing in itself all sweetness."

III.

The manna of the desert was the food of the children of Israel until it was replaced by the fruits of the Promised Land.

The eucharistic manna is to be our food until we taste the joys of Heaven.

CONSIDERATIONS.

"The manna, which possessed every kind of delicious taste, was a food formed, it would ap-

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pear, in the air by the ministry of angels, whence it had the name too of 'food of angels' (Ps. lxxvii. 25); but the Eucharist is a miracle far more stupendous, the handiwork, not of angels, but of Almighty Love. The manna, miraculous as it was, was a material food, like to the hoar-frost which falls at morning on the earth (Exodus xvi. 14). It was a food designed to satisfy the hunger and preserve the life of the body; but holy communion is a spiritual food, all heavenly, and designed to nourish, not a perishable body, but the immortal soul. The Chosen People were fed with manna all through the time in which they wandered in the solitudes of Arabia Petræa journeying towards the Promised Land (Ib. 35), and we, pilgrims in the wilderness of this life, have given us for our food the Eucharistic Manna to support us throughout the journey towards our Land of Promise, the heavenly paradise. 'Holy Communion' is the name most commonly applied to this 'Bread from Heaven'—this 'Eucharistic Manna.' And indeed the word communion, compounded of the two words 'union with,' admirably expresses the union effected by the Holy Eucharist between the faithful and Jesus Christ, and the union of the faithful one with another.

"In the same manner as the eucharistic transubstantiation is a living act by which Jesus Christ changes the bread into His flesh, and the wine into His blood, so the eucharistic

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communion is a living act by which He possesses Himself of our soul, pervades it through and through in all its powers, makes it His own, and moulds it to His divine wishes and instincts. This prodigy is expressed by St. Paul the Apostle, in these words: 'I live, now no longer I, but Christ liveth in me' (Gal. ii. 20).

"Marvellous food! By partaking of Christ in this Sacrament, He is not changed into us, as happens with material food, but we are changed and transformed into Him, and being united with Him we feel the quickening virtue of His life-giving flesh. True it is that this life-giving action of Holy Communion is fleeting and passes away with the disappearance of the eucharistic species; but nevertheless the close espousal of the soul, thus wedded to her divine Lover, remains forever. So He has told us: 'He that eateth My flesh and drinketh My blood *remaineth* in Me and I in him . . . and he that eateth Me the same also shall live by Me.' The sacrament, the actual communion, is transient, but its reality, viz., the perpetual espousal of the soul with Jesus Christ is permanent. The faithful soul is the nuptial couch whereon the divine espousals are completed, and in the profoundest depths of that soul the sweet voice of the spouse says: 'My son, give me thy heart.'

"As we all partake in holy communion of one and the same food, the body of Christ, so we be-

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come of necessity one with one another, enjoying in common the possession of Christ. This is why St. Paul says: 'We, being many, are one bread, one body, all who partake of one bread' (1 Cor. x. 17). St. Paul attributed the perfect union of the faithful with one another to the communion of the Body of Christ, because it is the identity of this bread, which not only draws us together and unites us, but *unifies* and makes us grains of one ear, grapes of the same cluster: 'That they may be one as we also are one' (John xvii. 11). No wonder, then, that concord and agreement with one another should be the indispensable condition which precedes a worthy reception of the body of Christ:—'Therefore, if thou offerest thy gift at the altar, and there shalt remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift' (Matt. v. 23, 24). Hearts thus harmonized by the communion of Our Lord's body, find in Christ their common centre, and are thus all the more closely knitted one to the other; they become but one heart and one soul, like the primitive Christians, who broke the holy bread from house to house in joy and simplicity of heart, and 'the multitude of the believers had but one heart and one soul' (Acts iv. 32). Happy age! when Christians felt and professed their common brotherhood, and could be

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pointed out by the Gentiles with the remark—'See how they love one another!' The warm hearth where this affection and love sprang up and was fostered was the sacrament of their eucharistic and daily food."—"Names of the Eucharist."

Let us go to the holy table frequently, for the saints who recommend us to go have all in the course of their lives experienced the sanctifying effects of the bread which is served up at this table of the Lord. From frequently eating of *this* bread they have one and all drawn that power to overcome themselves, that grace to perfect themselves, and that constancy to persevere, the outcome of which has been to make them saints. Their personal experience, surely, ought to lend additional weight to the recommendations these holy servants of God give to us. *Let us go to the holy table very frequently; in fact as often as our father confessor will allow us.*

Let us go to the holy table, for it is but right that we be imitators of the saints. That which rendered them so dear to God, which elevated them to such an eminent degree of sanctity, ought to sanctify us also, according to the measure of holiness demanded of us individually by the Almighty. As the holy communion sanctified their souls, so it will most certainly sanctify our souls also.

St. Thomas Aquinas, in the thirteenth century, appropriating to himself the admirable words of

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St. Denis, the first apostle of the Gauls, spoke in this wise: "The Holy Eucharist! behold the source from which all sanctity springs. No man need ever expect to reach any degree of perfection save by means of the action of the Holy Eucharist on his soul."

About the same time St. Francis of Assisi said: "The Body of Our Lord is that food without which the soul languishes and wastes away. Why, then, do not men desire to come to the table where this food is offered to all? Why do they not come there daily to receive it? A man who is making a long and wearisome journey has all the greater reason for partaking of food frequently and abundantly. Now, if we are on a journey, and if we have our footsteps directed towards the heavenly country, ought we not to be anxious to strengthen ourselves with this most sweet and most exquisite nourishment? The prophet Elias was nourished with it merely in figure; and we know that through the strength it imparted to him he was able to proceed upon his way. Did we, on our part, but eat of this spiritual bread with greater frequency, and with befitting dispositions, we should certainly make more rapid progress in virtue; we should march on with firmer step to that celestial land which is the term of our journey."

In the sixteenth century St. Philip Neri, taught by his long experience in ministering to souls, was in the habit of saying that frequent communion,

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united with devotion to the Blessed Virgin, was the best, the *only means*, especially for the young, to preserve intact the purity of their souls; that it was by this alone they could persevere in the faith, or make progress in virtue, in the midst of the world. "Let us all go to the Eucharistic Table," he used to exclaim; "let us go to it burning with a most ardent desire to nourish ourselves with this sacred food. Let us hunger for it, let us hunger for it!"

St. Francis of Sales, about the same time, wrote in his work, "The Introduction to a Devout Life": "Communicate frequently, Philothea, and as often as you can . . . by adoring and eating beauty, goodness, and purity itself in this Divine Sacrament, you yourself will become altogether fair, altogether good, altogether pure. . . . If worldlings ask you why you communicate so often, tell them you do so because you wish to learn to love God, to purify yourself from your defects, to rescue yourself from your miseries, to receive comfort in your afflictions, to be strengthened in your infirmities."

St. Ignatius of Loyola, writing to the inhabitants of Azpeitia, in Spain, among other things, spoke thus to them: "I beg, I implore of you, with the deepest earnestness, to devote yourself to the honor and service of Jesus Christ in this most admirable Sacrament of the Eucharist." And, after having declared to them that the most ef-

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fectual means of honoring Our Saviour was to receive Him frequently and worthily in the holy communion—meantime recalling to their minds the practice of the early Christians—he then went on to say: "Alas! at the present day there remains of Christianity naught save the empty phantom of the Christian name. . . .. We should, then [he concludes], at all costs, restore the pious practices of Christians of former times. The interests of the Divine Majesty demand it; our own most pressing needs require it. At least once a month, if it is too much to expect more, let all, having made their confession, receive the Eucharist. And if there be some who are desirous to communicate more frequently, there can be no doubt whatever but they will by so doing render themselves most pleasing to Almighty God."

In the seventeenth century, St. Alphonsus Liguori, who was so distinguished for his devotion towards the Most August Sacrament of the Altar, said: "What should men desire more than to receive Jesus Christ as often as possible in the holy communion. . . . Oh! what rapid and steady progress in the love of God, as we well know from experience, do not those persons make, who with pious affection and with the approval of their spiritual director, frequently receive the holy communion! . . . If I may say what I wish to say, permit me to remark that, generally speaking, those

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persons are the most exemplary in their lives, who go most frequently to the holy communion."

St. Leonard of Port-Maurice, who lived towards the middle of the eighteenth century, exclaimed in one of his mission sermons: "Ah! my brethren, do you wish to be angels in the flesh, do you wish to live pure and chaste, do you wish to conquer the temptations that assail you against the angelical virtue? If so, here is the means. Go and feast at the table of the angels, if not every day, at least every eight days. Yes, the holy communion, weekly received, will change you into angelic beings; it will preserve you in the grace of God, and conduct you to the glory of the heavenly kingdom."

"With what charms is not virtue clothed," says Father Eymard, "at the school of the holy communion! How easy does not the practice of humility become when one has been to the altar, when one has just beheld the Lord of glory humbling Himself to such a degree as to come into a heart so poor, a mind so ignorant, a body so wretched! How easy is it not to be meek and gentle when one has just been under the salutary influence of the tender goodness of Jesus, Who in the sweetness of His heart has bestowed Himself upon us! How lovable does not the neighbor become when we have seen him nourished with the same bread of life as ourselves, when we have sat side by side with him at the divine table, when we

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have witnessed Jesus Christ Himself pouring out upon him such an effusion of love! How is not the bitterness taken out of penance, mortification, and self-abnegation, when we have only a while ago received into our hearts the crucified Jesus! No, without communion we should experience only the painful side of the conflict, we should be acquainted with the virtues only through the trouble it cost us to acquire them, we should not know them under their more attractive aspect, namely, in the happiness we feel in laboring for the love of God, and for the greater honor and glory of God."

Prayer.

Come to me often in holy communion, my dear Jesus. I will receive Thee as often as my spiritual director will permit me. Come to me, then, in this heavenly banquet, my life-giving Jesus, in Thy sweetness and might. Give me a greater longing for Thy gift of gifts. Satisfy my hunger with the living Bread, and slake my thirst with the Wine of God. Now I see Thee dimly in Thy creatures, and now darkly I know Thy love. I feel the wickedness of my heart and am cast down greatly, when I think of my unfaithfulness to Thee. Purify me more and more, and cleanse me with the fire of Thy heart. Wash me with Thy precious blood and I shall be white; give me more of Thy Holy Spirit, and I shall be cleansed. I adore Thee, Jesus, in the Blessed Sacrament, and

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with all my heart I wish to make myself a fitting temple for Thee. Fill me with the sweetness of Thy love, O my Jesus!

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee.

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart, as a most tender-hearted Host, holding converse with thee in words sweeter than honey and the honeycomb; regard thyself as a servant ennobled by the presence of a Host so great (Ps. xviii. 11).

II.

Love Him above all sweet sounds and above all things which soothe the ears; that so thou mayest listen not to the words of those who tell thee fables, that are not according to the law of God (Ps. cxviii. 85).

III.

Ask Him for the virtue of "Prudence," and be no more a child, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, and by cunning craftiness whereby they lie in wait to deceive (Ephes. iv. 14).

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Aspiration.

His conversation hath no bitterness, and His company no tediousness, but joy and gladness (Wisd. viii. 16).

EUCHARISTIC GEMS.

"In holy communion we reverse, in a manner, that token of love and friendship which passed between Jesus and St. John at the Last Supper; for there the disciple leaned upon his Master's bosom, but *here* the Lord condescends to repose in the breast of His unworthy servant. Oh! how pure and brightly clean should we keep the couch, on which He thus deigns to rest."

—CARDINAL WISEMAN.

Jesu Nostra Refectio.

Jesu, the Meat and Drink indeed
That bids Thine own rejoice,
Sweetness and mirth and melody
Of heart and soul and voice;
What mercy bends Thee, Lord, to feed
Man in his misery
With Thine own flesh, the Bread of Heaven,
Brought near to such as we?

Our Ransomer and Ransom Thou,
Our Banquet, too, Thou art;
Thou Who dost heal our soul's disease,
Joy be Thou of our heart.
Thou Who dost give us here foretaste,
So sweet, of joys to be,
Give us in our dear Fatherland
Fruition full of Thee.

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Visit XXXI.

JESUS IN THE TABERNACLE

The Viaticum.

I.

JESUS in the Holy Eucharist is the Viaticum of the traveller.

II.

We are but poor pilgrims on the earth, journeying towards eternity.

III.

It is by feeding often on the "Bread from Heaven" (John vi. 32) that we shall have strength "on the way."

CONSIDERATIONS.

"Viaticum is provision taken by a traveller for support during his journey. The long journey, which knows no return, is that journey from time to eternity on which we must all some day set out. Our viaticum for this journey is the Holy Eucharist. This sweet name of the Eucharist is familiar to all Christians, and was well known to the ancients, as appears from St. Gaudentius,

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Bishop, in the fifth century, and from the Canons of the Third Council of Orleans, in the sixth. St. Thomas numbers it among the three principal names of the Eucharist, which he enumerates as, 'the sacrifice, the communion, the viaticum.'

"That is a remarkable saying of Jesus Christ: 'He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up at the last day' (John vi. 55). When, therefore, the soul of the just man, nourished with the food of the Eucharist, crosses the threshold of death, it acquires a new kind of life more serene and spiritual through its union with Christ's humanity which stands instead of that union of which the soul has been deprived in losing the organs of bodily sense. There are two 'last days,' a man's own last day, which is the day of his death, and the last day of the world, which is the day of universal judgment. Jesus Christ includes both these days in His ample promise—'in the last day'—and He therefore refers to two 'resurrections,' not only to that last one of the body, but also to that of the soul, for the food of the Eucharist is the cause of both the one and the other. But is not the soul then immortal? How can a soul rise again which never did, nor can, die? Man's soul is undoubtedly immortal, but once separated from the body it could no longer of its own power do anything but lie in that lethargy and deep sleep in which the just of old were sunk

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in the bosom of Abraham. If the light of glory is now communicated to the souls of the just as soon as they are set free from the trammels of the flesh, this entrance into glory, which is a birth to a new life, can only be effected by their complete incorporation with Jesus Christ through the Holy Eucharist. Partaking of Christ's life the disembodied soul of the just man sees God face to face along with Christ. The harmonious operation of divine grace has thus brought it about that, as the mysterious touch of Christ's humanity uplifted us in Baptism into the order of grace, so likewise the full incorporation with Christ, which takes place through the Eucharist, should transfer us after death into the order of glory. For this reason it is that the Catholic Church recommends and wishes that the viaticum be given to the dying, 'that it may be the life of the soul' (Council of Trent: Sess. xiii., c. viii.), that is, that it may quicken the soul by raising it up to a glorious life at its separation from the body. The sacred Host which descends on the half lifeless lips of the dying Christian is true food of immortality. That death is but the setting below our horizon of a sun that will rise to shine more brightly in another hemisphere. So has Jesus Christ said: 'I am the Resurrection and the Life. He that believeth in Me although he be dead shall live' (John xi. 25).

"Death is a tremendous step, because on it

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depends our eternal happiness or misery; but in that hard extremity our trust is in the bread of the Eucharist given us by our *viaticum* on our last journey to another life. The miraculous bread brought by the angel to Elias when he sojourned in the desert, where, fortified by that heavenly bread, he journeyed on to the mountain of God, Horeb (3 Kings xix. 8), was a beautiful symbol of the bread of the Eucharist; and heaven is our Horeb, the mountain of God, whither the soul separated from the body journeys on. We must always remember, and hold firm this conviction, that man has no other strength and life but what he receives from Christ, from living by Christ's life, from possessing Christ within him. The life of Christ, of which man participates in eating of Christ's sacred body, is a fulness of life so powerful as to expel and banish every disease from the soul, cleansing it from venial sins and even from the mortal sins which may unconsciously be clinging to it. It is of the highest importance then to receive the Holy Viaticum in the last uncertain hours of life. This may have given rise in some churches to the ancient abuse of administering communion to the dead who had not been able to receive it in life, an abuse against which several Councils raised their voice, our Lord having said, 'Take ye and eat,' and the dead are incapable of taking food."—From "NAMES OF THE EUCHARIST."

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From an unprovided death; O Lord, deliver us!

In the hour of my death, O Lord, grant me the grace of Holy Viaticum!

Our Lady of the Most Holy Sacrament, Mother and model of adorers, pray for us, who have recourse to thee!

St. Joseph, pray for us, that like thee, we may die in the arms of Jesus and Mary!

O Lord of mercy, strengthen us Thy servants in Thy heavenly grace, that at the hour of our death the enemy may not prevail over us and that we may deserve to be conducted by the angels into everlasting life, through our Lord Jesus Christ. Amen.

PRAYERS FOR THOSE WHO ARE IN THEIR AGONY, AND FOR THE GRACE OF A HAPPY DEATH.

V. Deus, in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

Gloria Patri, etc.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me.

Glory be to the Father, etc.

WORDS OF JESUS ON THE CROSS.

FIRST WORD.

Father, forgive them; for they know not what they do.

V. Adoramus te, Christe, et benedicimus tibi.

R. Quia per sanctam crucem tuam redemisti mundum.

V. We adore Thee, O Christ, and bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

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Jesus, my love ! Who, for love of me, dost hang in agony on the cross, there by Thy pains to pay the penalty of my sins, and dost open Thy divine mouth to obtain me pardon for them from Eternal Justice: O Jesus ! pity all those faithful souls who now are in their last sad agony, and pity me when I, too, shall be in mine. By the merit of Thy most precious blood shed for our salvation, vouchsafe us all such lively sorrow for our sins as shall make us breathe forth our souls into the bosom of Thy boundless mercy.

Glory be to the Father, three times.

Miserere nostri, Domine, miserere nostri. **Have mercy on us, O Lord ! have mercy on us.**

My God, in Thee I believe, in Thee I hope; Thou art my love. I repent of my sins, because by them I have offended Thee.

SECOND WORD.

This day shalt thou be with Me in paradise.

V. **Adoramus te, etc.** *V.* **We adore Thee, etc.**

Jesus, my love ! Who, for love of me, dost hang in agony on the cross, and with such readiness and bounty dost meet the good thief's cry of faith, when in Thy humiliations he acknowledges Thee to be the Son of God, and dost then assure him of paradise prepared for him: oh ! pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of Thy most precious blood, renew in our souls such firm and

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steadfast faith as shall never waver at any suggestions of the Evil One; that so we also may obtain the blessed prize of paradise.

Glory be to the Father, three times.

Miserere, etc. **Have mercy, etc.**

My God, in Thee I believe, in Thee I hope; Thou art my love. I repent of my sins, because by them I have offended Thee.

THIRD WORD.

Behold thy Mother! Behold thy son!

V. Adoramus, etc. *V.* We adore Thee, etc.

Jesus, my love! Who, for love of me, dost hang in agony on the cross, and, unmindful of Thine own sorrows, dost leave us Thy own most holy Mother as a pledge of Thy love, that we through her may, in our greatest straits, seek Thee with confidence: have pity on all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the inward martyrdom of Thy dear Mother, quicken in our hearts a firm hope in the infinite merits of Thy most precious blood, that so we may escape the sentence of eternal death, which we know we well deserve for our sins.

Glory be to the Father, three times.

Miserere, etc. **Have mercy, etc.**

My God, in Thee I believe, in Thee I hope; Thou art my love. I repent of my sins, because by them I have offended Thee.

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FOURTH WORD.

My God, My God, why hast Thou forsaken Me?

V. Adoramus, etc. *V.* We adore Thee, etc.

Jesus, my love! Who, for love of me, dost hang in agony on the cross, and, heaping woe on woe, besides Thy sacred body's pain, dost bear with infinite patience the most afflicting desolation of spirit, because Thou wast forsaken by Thine eternal Father; pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of Thy most precious blood, grant us all Thy grace to suffer with true meekness all the pain and anguish of our agony, that joining our pains with Thine, we, too, may in paradise be made partakers of Thy glory.

Glory be to the Father, three times.

Miserere, etc. Have mercy, etc.

My God, in Thee I believe, in Thee I hope; Thou art my love. I repent of my sins, because by them I have offended Thee.

FIFTH WORD.

I thirst.

V. Adoramus, etc. *V.* We adore Thee, etc.

Jesus, my love! Who, for love of me, dost hang in agony on the cross, and Who, ever thirsting for insults and for sufferings, dost will yet more

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and more to suffer, that all men may be saved, thus showing that all the torrent of Thy passion is not enough to quench the thirst of Thy most loving heart: pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of Thy most precious blood, kindle such a fire of charity within us that, with burning longing, we may thirst ever to be one with Thee for all eternity.

Glory be to the Father, three times.

Miserere, etc. **Have mercy, etc.**

My God, in Thee I believe, in Thee I hope; Thou art my love. I repent of my sins, because by them I have offended Thee.

SIXTH WORD.

It is finished.

***V.* Adoramus, etc.** ***V.* We adore Thee, etc.**

Jesus, my love! Who, for love of me, dost hang in agony on the cross, and from this pulpit of the truth dost declare the work of our redemption finished—that work by which, from children of wrath and of eternal woe, we were made sons of God and heirs of heaven: pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the merit of Thy most precious blood, detach us wholly from the world and from ourselves, and, at the moment of our agony,

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grant us grace to offer Thee, with all our hearts, the sacrifice of our life in atonement for our sins.

Glory be to the Father, three times.

Miserere, etc. **Have mercy, etc.**

My God, I believe in Thee, in Thee I hope; Thou art my love. I repent of my sins, because by them I have offended Thee.

SEVENTH WORD.

Father, into Thy hands I commend My spirit.

V. Adoramus, etc. *V.* We adore Thee, etc.

Jesus, my love! Who, for love of me, dost hang in agony on the cross, and Who, to accomplish the great sacrifice, dost submit to the will of Thy eternal Father, commending Thy spirit into His hands, and then Thou dost bow Thy head and die: pity all faithful souls now in their agony, and pity me when I, too, shall be in mine. By the merit of Thy most precious blood, give us in our agony an entire conformity to Thy divine will, that, ready to live or die as it shall please Thee, we may desire nothing but that Thy adorable will may ever find its full accomplishment in us.

Glory be to the Father, three times.

Miserere, etc. **Have mercy, etc.**

My God, I believe in Thee, in Thee I hope; Thou art my love. I repent of my sins, because by them I have offended Thee.

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Prayer to the Holy Virgin, Our Lady of Sorrows.

Mary most holy, Mother of sorrows, by that intense martyrdom which thou didst suffer at the foot of the cross, during the three hours of Jesus' agony; deign to aid us all, children of thy sorrows, in our last agony, that, by our prayers, we from our bed of death may pass to heaven's holy joys, there to adorn thy crown.

Hail Mary, three times.

Maria mater gratiæ,	Mother of mercy, Mother of grace,
Mater misericordiæ,	Mary, help a fallen race.
Tu nos ab hoste protege.	Shield us when the foe is nigh,
Et mortis hora suscipe.	And receive us when we die.
V. A subitanea et improvisa morte.	*V.* From sudden and unprepared death.
R. Libera nos, Domine.	*R.* Deliver us, O Lord !
V. Ab insidiis diaboli.	*V.* From the snares of the devil.
R. Libera nos, Domine.	*R.* Deliver us, O Lord !
V. A morte perpetua.	*V.* From everlasting death.
R. Libera nos, Domine.	*R.* Deliver us, O Lord !

OREMUS.

Deus, qui ad humani generis salutem in dolorosissima Filii tui morte exemplum et subsidium constituisti : concede, quæsumus, ut in extremo mortis nostræ periculo

LET US PRAY.

God, Who for our salvation hast, in the most bitter death of Thy Son, made for us both an example and a refuge : grant, we beseech Thee, that, in the last peril,

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tantæ charitatis effectum consequi, et ipsius Redemptoris gloriæ consociari mereamur. Per eumdem Christum Dominum nostrum.

R. Amen.

at the hour of our death, we may be made worthy to experience the effect of His great charity, and to be made partakers of the Redeemer's glory. Through the same Christ Our Lord.

R. Amen.

End with the ejaculations :

Jesus, Mary, and Joseph ! I give you my heart and my soul.

Jesus, Mary, and Joseph ! assist me in my last agony.

Jesus, Mary, and Joseph ! may I breathe out my soul in peace with you.

An indulgence of three hundred days.—Pius VII , Aug. 26, 1814.

Prayer to the Holy Ghost and Spiritual Communion, p. 101.

FRUIT OF THE VISIT.

I.

Behold Christ seated in thy heart as a merciful Judge and a kind Father; regard thyself as a prodigal son, begging forgiveness for thy numerous and grievous offences.

II.

Love Him with the tender, grateful love of Mary Magdalen, so that thou mayest serve Him

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with fidelity and perseverance to the end of thy life, seeking in all things only His divine pleasure, and fearing to offend Him by the least sin.

III.

Ask Him for the spirit of "Fortitude" and for the grace of "Perseverance," that, as a faithful servant, thou mayest wish rather to die than to commit a mortal sin and that thou mayest be able to direct all thy actions to God as to thy last end, loving and serving Him in this life and securing for thyself eternal happiness.

EUCHARISTIC GEMS.

Last Communion of St. Teresa.

During the time that St. Teresa dwelt in a convent at Avila, she usually fell into an ecstasy after receiving holy communion, and often on the spot where she had been communicated, so that it was necessary for others to lead her back to her place. At Toledo she was discovered by the portress in this state, standing against the wall like a statue, fixed and apparently lifeless. The portress endeavored with all her strength to force her to sit, and took her by the hands; but she was as a stone, until she came to herself. At Avila, on the Feast of St. Joseph, when she tarried after communion in the choir, she was seen by the sisters uplifted in the air. In the year 1582, on

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the 18th April, she had founded her last convent at Burgos. It was her wish to journey from Burgos to Avila, in order to end her days there, but obedience called her to Alva on her way. Here she was overtaken by her last sickness; and three days before her death she passed a whole night in prayer, during which the Lord foretold her the near approach of her dissolution. During the whole time of her illness she conversed with her daughters in such a wonderful manner that they forgot their own grief. At five o'clock in the evening of October 3d she begged for the Holy Viaticum. Then she exhorted her daughters with motherly zeal to cultivate peace, sisterly love, poverty, and obedience; after which the Most Holy was brought to her.

As soon as the Blessed Sacrament was carried into her cell, the servant of God sprang up out of her bed, although before she had been too weak to move without help. Her countenance was overspread with unearthly and majestic beauty, and she appeared to be much younger than she really was. With folded hands and overflowing with joy, feeling within her that her end approached, she raised her voice in glowing words of love: "O my Lord, my Bridegroom, that the long-desired hour might come, when we shall see each other face to face. Oh, that it were time to go! Lord! bless the journey! Thy will be done! At length shall I leave my banishment, and my soul shall taste

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Thy presence which it has so long desired!" After receiving the Blessed Sacrament with the deepest devotion, she remained for some time absorbed in contemplation, during which she often repeated these verses of the fiftieth psalm: "A sacrifice to God is an afflicted spirit; a contrite and humbled heart, O God, Thou wilt not despise. Cast me not away from Thy face, and take not Thy Holy Spirit from me. A clean heart create in me, O God!" Until the morning of the 4th October she suffered the severest pains, but to the last moment of her life her face shone with heavenly beauty, her body retained its calm, peaceful appearance, and it was as though her soul were floating in contemplation. Her departure was not the death of an ordinary person. Holy Church has pronounced, during the process of her canonization, that Teresa died rather of the overpowering fire of divine love than of any natural sickness. Her heart was kept at Alva, enclosed in a crystal case, and a wound is clearly visible in it; from this token it was concluded that a seraph had touched her heart in such a manner that it was an overflow of divine love which had separated her soul from her body.

Hymn of St. Teresa.

This union of divinest love,
By which I live a life above,
Setting my heart at liberty,
My God to me enchains;

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But then to see His majesty
In such a base captivity,
It so my spirit pains,
That ever more I weep and sigh,
Dying, because I do not die.

. . . . .

This only gives me life and strength
To know that die I must at length;
For hope insures me bliss divine
Through death, through death alone.
O Death, for thee, for thee I pine,
Sweet Death, of life the origin,
Ah, wing thee hither soon!
Forever more I weep and sigh,
Dying, because I do not die.

Absent from Thee, my Saviour dear,
I call not life this living here,
But a long dying agony,
The sharpest I have known.
And I myself, myself to see
In such a rack of misery,
For very pity moan;
And ever, ever, weep and sigh,
Dying, because I do not die.

When on the altar I espy,
My God, Thy hidden majesty,
And peace is soothing my sad heart,
Then comes redoubled pain,
To think that here from Thee apart,
I cannot see Thee as Thou art,
But gaze and gaze in vain;
While ever more I weep and sigh,
Dying, because I do not die.

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Ah, Lord, my Light and living Breath,
Take me, O take me from this death,
And burst the bars that sever me
From my true life above :
Think how I die Thy face to see,
And cannot live away from Thee,
O my eternal Love !
And ever, ever, weep and sigh,
Dying, because I do not die !

I weary of this endless strife,
I weary of this dying life,
This living death, this heavy chain,
This torment of delay,
In which her sins my soul detain ;
Ah ! when shall it be mine ? ah ! when
With my last breath to say :
" No more I weep, no more I sigh,
I'm dying of desire to die ? "
Sweet Sacrament, we Thee adore ;
Oh ! make us love Thee more and more !

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Miscellaneous Prayers for the Hour of Adoration and for Short Visits to the Blessed Sacrament.

PRAYER TO THE MOST HOLY TRINITY FOR THE EXALTATION OF THE BLESSED EUCHARIST, AND FOR THE WANTS OF THE HOLY CATHOLIC MOTHER CHURCH.

O Most August Trinity, Father, Son, and Holy Ghost, three persons and one omnipotent God, to Whom Christ Jesus, God and Man, renders in the Sacrament of the Eucharist continual honor and immortal praise, I believe in Thee, I adore thee, I love Thee, and, with deep abasement and reverence, I unite my humble praises with the supreme honor offered to Thee by this veiled and sacred Humanity. O heavenly Father, how great has been Thy goodness, in giving us this Thine own beloved Son, not sparing to Him the torments and death of the cross, that so He might save man. Thy infinite mercy substituted for the shadowy sacrifices of the Old Law, which could not satisfy Thee, this supreme Holocaust; and for the manna which of old poured down from heaven to nourish Thy first people in the desert, Thou

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givest to us the living flesh, the precious blood, of the God-Man. This, His sacrifice, is daily offered on our altars; receive it, O Lord, as worthy of Thy greatness, and as the truest witness of Thy sovereignty; receive it as the solemn thanksgiving for a world's redemption, and especially from that Church which Thou hast filled with blessings. Take it, dear Lord, as the infinite satisfaction which appeases for the sins that have irritated Thy justice; and, above all, accept it as the most efficacious of all prayers whereby to obtain from Thy goodness the graces we need to sanctify our souls; for the exaltation of Thy holy Church, for the spread of Thy Gospel, and for the sanctification of Thy most holy name. Behold, O King of heaven and earth! the face of Thy Christ, immolated on Calvary for our sins; consider this dear object of Thy complacency disfigured on the cross, annihilated on the altar, hidden in the tabernacle, become food for the salvation of His people; and when Thou, O Lord, lookest upon this august spectacle, pardon our offences, grant us Thy protection, and receive us into Thy eternal kingdom. Thou didst perfect with infinite gifts His sacred humanity; for our sakes Thou didst enrich it with all grace, and didst constitute Him our Teacher, our High-Priest, our Mediator, the firm Rock of our salvation. To Thee He pleads for us, in Thy name He instructs us, He sacrifices Himself for our redemption. Oh! suffer the anger of Thy

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justice to be appeased by His powerful mediation, that it may obtain for us all the riches of Thy eternal love.

Vindicate, O Father, the glory of Thy Son against sinners, and against the blasphemers of the adorable Eucharist, as of old thou didst declare Thine own. The innocent Lamb of God is as a sign of contradiction, against which the darts of infidels and heretics, of schismatics, of impious and wicked Christians, are maliciously cast. Too often He is a father forgotten by His own children, a monarch slighted by His subjects, a master abandoned by His disciples, a God dishonored by His creatures. But now grant, O eternal Father, that this Thy dearly beloved Son, to Whom we owe our all, may again receive His rights within the eucharistic species, that all nations, all sects, returning into the bosom of the Holy Catholic Church, may acknowledge Him, that therein all minds and hearts may be subject to Him, and that this divine Sacrament may receive respect and love, may be visited with confidence, may be sought with awe, may be proclaimed and adored with holy liberty throughout the world.

And for Thy holy Church, which glories in exalting the Blessed Sacrament, and in extending its worship, may the continual presence therein of her divine Saviour pacify and perfect her; may it increase the faith, the hope, the charity, of her living members; may it revive the faith and zeal

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of those who slumber, multiply her children, and be her defence against all her enemies. Bless, O my God, with Thy richest blessings, [N.], our chief bishop, the vicar of Thy Son here on earth, the visible head of His universal Church. Bless also the bishops and pastors of Thy Church, especially [N.], our prelate; all priests, ministers of Thy holy Gospel, and of this Blessed Eucharist. In the fulness of Thy grace, bless, O Lord, all Regilious of both sexes, all Orders in Thy Church, all rulers, princes, magistrates, and all people; and grant that Thy Most Holy Sacrament may be to all the fountain of life, the treasure of grace, the banquet of joy, and the throne of mercy.

With Thy tender benediction, look, O Lord, upon the faithful adorers of this Most August Sacrament, and deign to hear the vows, the prayers, the sighs, that day and night they offer for Thy glory, for the increase of love and veneration to the mystery of the Eucharist.

Finally, O my Lord and my God, I beseech Thee, by the merits of this thrice-holy Victim, to have mercy on the poor, the afflicted, the sick, and the agonizing. Relieve them all in their sufferings, console them in their afflictions, help them in their need, strengthen them in their weakness, animate them in their combats, and to the souls detained in purgatory, apply the blood of this adorable Sacrifice; and, if it be Thy good pleasure, speedily

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deliver them from that purifying fire, so that they may come to adore, and give Thee glory, with all Thy saints, eternally in heaven.

Say the Our Father three times, three Hail Marys three times, and Glory be to the Father three times, to the Most Holy Trinity, for which 100 days' indulgence are granted.

PRAYER TO JESUS IN THE BLESSED SACRAMENT: AN ACT OF FAITH AND ADORATION.

From supplicating Thy eternal Father, I turn to Thee, O my Jesus, dwelling in the Blessed Sacrament, and, as the meanest of Thy creatures, lost in my own nothingness, prostrate before the throne of Thy great majesty, profoundly I adore Thee with all my spirit, with all the powers of my soul; and here I acknowledge Thee veiled beneath the sacramental species, as my God, my Creator, my chief and last end. With true and living faith I believe that in this adorable Sacrament Thou Thyself, true God and true man, art present, Who, being the sole-begotten Son of God, didst yet, from Thy great love for man, take to Thyself human flesh in the most pure womb of Mary ever virgin, by the operation of the Holy Ghost; therefore wast Thou born poor, in a vile manger; therefore didst Thou live subject to men, and didst submit to all human miseries, except sin; and therefore, finally, amidst shame, and blows, and sufferings, Thou, the innocent Lamb of God, didst expire, as an infamous criminal, upon

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the hard wood of the cross. Therefore didst Thou shed the last drop of Thy divine blood, that Thou mightest redeem us from the slavery of the devil, and of sin. And now that, having conquered death and hell, Thou sittest glorious at the right hand of Thy Father, I believe that, without abandoning the heavenly throne of Thy glory, Thou yet dwellest, substantially and really, in this ineffable sacrament, wherein I glorify Thee as God in the firmament of Thy Church, as the Lamb enthroned in His seat of love, as the Priest of the sanctuary of all grace, as the Master in this chair of wisdom, as the Saint of saints in thine ark of alliance, as the sweet Manna of all consolation, and as the Arbiter of my eternal fate in this court of mercy. Yes, my dear Jesus, all this I declare and believe, as Thou hast commanded me, and as Thy spouse, the Catholic Church, my mother, believes.

But while my misery and weakness fill me with fear in approaching Thee, still, with the father of the young man in the Gospel tormented by a dumb spirit, I will say, "I believe, O Lord." Yes, O my God, I believe; alas! that I am also forced to say with him, "Lord, help my unbelief" (Mark ix. 24); but let Thy grace, dear Lord, supply what is wanting in my faith. Let not this faith be in words only, or in bare acts of respect and veneration to so admirable a sacrament, but let it be ever active, laboring to follow the example and the

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counsels stored up herein. So may my faith be truly living, zealous, and fruitful in those good works which alone correspond with this faith. This is the earnest desire of my heart, the most ardent longing of my soul. Ah! my blessed Saviour, reposing in this sacrament on Thy throne of grace, if Thou wilt not look upon my poverty, but on the treasures of Thy mercy, Thou wilt hear my prayers; Thou wilt not refuse my humble supplications, even as Thou didst listen to the petition of the woman of Chanaan, beseeching Thee to cure her daughter; then I may hope that Thou wilt say to me also: "Great is thy faith: be it done unto thee as thou wilt" (Matt. xv. 28).

Yes, my Lord and my God, from beneath the eucharistic species, wherein I adore Thee, turn, I beseech Thee, upon me, poor and miserable sinner as I am, one of those looks of love which Thou didst cast upon Peter in the Prætorium, and make me feel, in the very depth of my heart, those sweet words which from the cross Thou didst speak to the penitent thief, that I too may be inflamed with a true and living faith; that I may become a true and ardent adorer of this divine Sacrament; and that in all my thoughts, in all my words, in all my actions, I may have no other object, I may seek nothing, but to give Thee, O my dear Redeemer, honor and glory, so that one day it may be given me to behold Thee unveiled, to contemplate Thee in a blessed eternity. Amen.

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Say five Paters, five Aves, five Glorias, and the ejaculation,
"O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine,"
in honor of Jesus in the Blessed Sacrament, to which are granted 100 days' indulgence, applicable to the souls in purgatory.—Pius VI., May 24, 1776.

PRAYER BEFORE THE BLESSED SACRAMENT.

Look down, O Lord, from Thy sanctuary, and from heaven, Thy dwelling-place, and behold this holy Victim which our great High-Priest, Thy holy Child, the Lord Jesus, offers up to Thee for the sins of His brethren; and let not Thy wrath be kindled because of the multitude of our transgressions. Behold the voice of the blood of Jesus, our Brother, calls to Thee from the cross. Give ear, O Lord! be appeased, O Lord! hearken, and tarry not, for thine own sake, O my God! because Thy name is called upon in behalf of this city and of thy people; but deal with us according to Thy great mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

An indulgence of 100 days once a day.—Pius IX., Feb. 6, 1877.

ACT OF SELF-ACCUSATION OF GRIEVOUS SINS AGAINST JESUS.

O my God, how often have I offended Thee, more perhaps than any others have done, by open

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want of faith, of reverence, of love, by perfidious and monstrous ingratitude. Often have I passed before Thy altars, whereon Thou dwellest in sacrament, and have shown Thee no mark of reverence! Again and again have I entered Thy churches ruffled in demeanor, my senses wandering here and there, my mind and my heart distracted, even during the holy sacrifice and the exposition of the Blessed Sacrament! I have failed in reverence to Thy priests, considering them merely as men, without remembering that their persons are sacred, because they are elected by Thee to consecrate and to handle the Adorable Sacrament. Often, alas! I have gone to receive Thee, my blessed Saviour, in holy communion, with a heart not only tepid and indifferent, but cold and frozen, without life or devotion. How often have I received Thee with a soul weighed down and contaminated by evil habits and vicious attachments, without ever seriously endeavoring to amend! Into what excess of negligence and indolence in my preparation for communion, and in my thanksgiving, have I not fallen! Many times I have communicated, but from habit, or from human respect, without drawing from it the fruit of its inestimable virtue. Receiving so often within me the God of holiness, I ought to be a great saint, and yet I am a miserable being, loaded with imperfections and baseness, whose malice has ever impeded Thy grace. Full of shame and confusion, I acknowledge my

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fault, and, accusing myself before heaven and earth, I confess that I have done evil, and have repaid with foul impiety Thy great love.

ACT OF PERFECT CONTRITION, OF HOPE, AND OF CONFIDENCE IN JESUS.

I grieve, O my God, and am deeply contrite for all the sins I have committed during my whole life; but, above all, I repent of those which I have committed against the reverence and the respect due to Thee, my God, in the Blessed Sacrament. O Infinite Goodness, Beauty, Majesty! How can I have been so daring as to outrage Thee, while I was under such obligation to reverence and to love Thee? Surely there is no creature so ungrateful as I on the face of this earth. Who shall give sighs to my heart, and tears to my eyes, adequately to lament and to weep for my sins? I retract, I detest and abominate all the malice of my heart. Would that I but knew how to compensate Thee, my adorable Saviour, and to restore Thee that honor of which I have so unworthily deprived Thee. Oh, that I could here die with grief for having offended Thee, then would my death be welcome to me! But I mourn that my contrition is so imperfect compared with my offences. Yet for all that I can do to excite contrition in myself, it will never be true and deep, if Thou, my God, grant me not Thy assistance; before Thee, then, I humble myself, and I beseech

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Thee and implore Thee to grant me this aid, by the merits of Thy most holy infancy, and of Thy most bitter passion, and by the intercession of Thy blessed Mother and of St. Joseph.

Look not, O Lord, upon my unworthiness, but upon my need; since the greater my misery the more I want Thy mercy. "Have mercy upon me, O Lord, according to Thy great mercy" (Ps. l. 3). I feel that my sorrow is great for having offended Thee, and that my hatred of sin is strong; but whatever it may be, I know that it is little, nothing, compared to that just satisfaction due to Thy infinite majesty; and therefore I beseech Thee to accept that entire hatred with which Thou Thyself regardest my sins, and that bitter grief with which Thy most sweet soul was torn and afflicted. Ah! my loving Saviour, I pray for compassion, mercy, pardon. "According to the multitude of thy tender mercies, blot out my iniquity" (Ps. l. 3). I am content that, sinful as I am, I cannot satisfy the Divine Justice for my iniquities; and I rejoice that Thou, my blessed Redeemer alone canst make satisfaction for me, because I desire ever to have the burden of Thy great charity.

When I reflect upon my misery, I see how unworthy I am of Thy grace; and when I feel my conscience goaded by innumerable sins, I might well despair; but God forbid that I should do Thee such wrong. If more than all the devils of hell I have merited its fires, never will I lose hope when

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I look upon Thy infinite goodness, that fills my soul with earnest confidence in Thee. I know well that Thou desirest not the death of the sinner, but that he should be converted and live. Behold me resolved to be no more what I have been; to Thee I owe this good desire; how, then, can I refuse to trust that Thou wilt fulfil Thy mercy in me, and effectually convert me? From Thee alone I hope all good for this life and for that to come. O my Lord, I may well trust Thee for every blessing, temporal or spiritual, Who hast even given me all Thyself in this August Sacrament!

From Thee I hope for my eternal salvation, since to this end Thou hast created me, and redeemed me, and hast given me in the Blessed Eucharist Thy sure pledge. And since to attain salvation I must apply myself to those means which Thou hast appointed, I trust in Thee that I may do so effectually. I desire, O my God, to observe Thy holy laws, and never more by transgression to offend Thee. No, never again will I grieve Thee, never more shall sin have power to tempt me. Pass riches, pass honors, health, and even life; rather will I consent to lose all earthly good, to accept all evil, than once willingly to offend Thee.

But in myself, O Lord, I place no trust, because there is no good promise in me; unstable as an empty boat, yielding to every gust of wind,

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I continually find that during one short day I cannot maintain my resolutions. In Thee alone I trust, from Thee alone I hope for the grace of perseverance in good. The world, the powers of hell are against me; in Thee only do I hope; on Thee do I lean. I cling, dear Lord, to Thee; and while I know that to defend me in danger, to help me in need, thou dwellest in Thy Blessed Sacrament, nothing shall make me afraid. "Thou hast prepared a table before me, against them that afflict me" (Ps. xxii. 5).

Strengthen, O Lord, my hope; confirm it, make it constant and full of courage. Oh! that I had hope to honor Thee aright, a hope without bounds in that infinite power, that infinite goodness, which in Thy Blessed Sacrament thou dost make known to me. I see not now Thy veiled majesty, but I firmly hope to behold Thee revealed in heaven. Yes, "I shall see God; . . . this my hope is laid up in my bosom" (Job xix. 26, 27).

ACT OF GRATITUDE TO JESUS.

O my divine Lord, what obligations do I not owe Thee for Thy great, and wonderful, and endless blessings which Thou hast granted me, and yet hast to bestow on me. But when I consider Thy sacred passion, of which in Thy Blessed Sacrament Thou hast left a perpetual memory, then am I wholly ravished. Who but Thou couldst have submitted to the scourge and the crown of thorns,

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to hang upon the cross, and all for me. Who could be found on earth to suffer shame and wounds, to be torn and agonized, to die a criminal's death for me, but only Thou? For this, Thy love, my dear Saviour, alone could suffice—Thy overflowing, unparalleled love. How fully art Thou then entitled to my undivided affection!

I love Thee, O my most loving Saviour, and I resolve to love Thee before all men, above all things, and with all the strength this poor heart possesses. Thou art forever my portion, my inheritance, my God, my All. "I have said to the Lord, Thou art my God" (Ps. xv. 2). "The God of my heart, and the God that is my portion forever" (Ps. lxxii. 26). As by love Thou hast lived and died for me, so I desire to live and breathe for Thee alone. Could I love Thee with the united hearts of all Thy seraphs and of all Thy saints, I might indeed love Thee; but since I have not this power, accept what I can offer Thee, at least my will. I offer Thee my heart; it is poor and good for little, but such as it is, dear Lord, receive it. No more, my heart, shalt thou belong to me, but wholly to my Jesus; constantly, eternally, shalt thou be His. Ah! it will not be difficult for me to belong wholly to Jesus, my Lord, for He has given Himself all to me in the Adorable Sacrament. So much has He here given me, that were I to ask for more, well might He reply to me that He had nothing left to bestow, having

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given me all, since in this divine Sacrament He gave me Himself. How terrible, then, must be my ingratitude, if I give him not in return all I can, myself! When I look upon my own nothingness, on the little I can do for my Saviour's glory, how can I possibly diminish that little? If even I devote myself wholly to His service, how little can I do for Him! To-day, then, my dear Jesus, I consecrate to Thee forever my body and my soul, my powers, my memory, intellect, and will, all my feelings; I will keep nothing back from Thee. But, O my God, how can I count upon this heart of mine, so tender, so sensitive for itself, so hard to move for Thee? O Thou Who hast in the Blessed Eucharist constituted the miracle of miracles, work yet another within my breast, render this heart sensitive to Thee and to Thy love. Oh! begin now in me this miraculous work, my God, I most humbly beseech Thee.

ACT OF LOVE TO JESUS.

O ye insane, unhappy ones of this world, says St. Augustine, where do you go to satisfy your hearts? Come to Jesus, for in Him only you will find the content you seek. My soul, be not thou so foolish, but seek alone Thy God. "Seek one good, in which is all good" (St. Augustine). If thou wouldst quickly find it, behold it here at hand: to hear thee, to console thee, He dwells within the ciborium; ask of Him what thou wilt.

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To all, says St. Teresa, it is not permitted to converse with their sovereign, and all they can look for is to address him through some third person. But to speak to Thee, O King of glory, none such is needed; ever dost Thou wait to give audience in the Sacrament of the Altar to the meanest and the least. He who seeks Thee, ever finds Thee there, where he may speak to Thee as friend to friend. And if, among us, any one does approach their king, and speak to him, how much is he embarassed! Earthly monarchs rarely give their audience, but Thou, in this sacrament, holdest Thy court day and night, open to all who desire to come to Thee.

O Sacrament of Love, whether Thou givest Thyself to us in communion, or remainest on our altars, alike, with the attracting force of Thy love, Thou drawest towards Thee all those hearts which, enamoured of Thy love, astonished at Thy goodness, burn for Thee with a genial flame, and ever think of Thee; draw too, dear Lord, this miserable heart of mine, for it also longs to love Thee, and to die the servant of Thy love. Before Thy feet I lay this day, in the face of all men, my interests, my hopes and my affections, my soul, my body. I offer all to Thy goodness. Accept me, dearest Lord, and dispose of me as Thou pleasest. No more will I murmur at the appointments of Thy providence; I now know that, since they all proceed from Thy loving heart, they must be of

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love, and for my good. It shall be enough for me to do Thy will, in time and in eternity. Do Thou Thy will, O Lord, in me, and for me; to Thy holy will I unite myself, for it is Thy will, all holy and good, all beautiful amiable, and perfect. O will of my God, how dear art Thou become to me! Closely united with Thee, I will live and die. That which pleases Thee shall please me, Thy desires shall be mine. O my God, my good God, assist me, and grant that from this hour I may live only for Thee, to unite my will with Thine, to have no love but Thine. Would that I might die for love for Thee, Who hast died for me, and hast given Thyself for my food. Bitterly do I regret those days when I followed my own will, and so grieved Thee. But now, O Divine Will, I love Thee, as I love my God, because Thou art of God. I love Thee with all my heart, I give myself up to Thee. O supreme will of my God, be thou all my love!

ACT OF OFFERING TO JESUS OF HIS OWN SACRED HEART.

In compensation for my weakness and my impotence, I offer Thee, O Lord, that ardent love with which Thou hast been loved, and shalt be loved for all eternity, by Thy angels and by Thy saints, and by the Queen of saints, Mary ever virgin, Thy most sweet and immaculate Mother. I will search the earth for loving

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hearts to offer Thee, that have power and ardor to love Thee as thou dost deserve. But if I could unite into one great heart all souls capable of loving Thee, even then Thou couldst not be loved aright. Thou only, dear Lord, canst supply this love, Thou only canst provide a love worthy of Thyself. Therefore do I offer Thee Thy own most sweet heart and that immense love wherewith Thou sufficest to Thyself. I offer Thee that love wherewith the divinity has complacency in Thy most sacred humanity, and also that with which Thy holy humanity fitly corresponds in honoring and glorifying the divinity. Forever be praised in the Adorable Sacrament, the love of love, the love of the Father, the love of the Son, the love of the Holy Ghost. I am consoled in the glory which Thou, my all-glorious Redeemer, hast in this Blessed Sacrament. When I consider the bread in the hands of the priest, that the moment when he pronounces in the consecration those adorable words, "Hoc est corpus meum," there remains no more bread, for it is changed into the body of Jesus Christ, how do I hope, and desire, and long, that, receiving Thee in this August Sacrament, O my Jesus, there may be effected in me that which Thou didst declare to Thy servant Augustine, that, though he could not change into his own substance this divine food, as occurs with the material food of our bodies, yet could he be changed into Thee, the living heaven-

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ly bread, to live in Thee a life all divine, because wholly like to Thine. Oh! perform in me this happy change, that I may die to myself, to live all to Thee, in Thee, for Thee, so that I may say in spirit and truth, with Paul Thy apostle, "I live, now not I: but Christ liveth in me" (Gal. ii. 20).

AN ACT OF PROTESTATION TO IMITATE JESUS IN THE DIVINE SACRAMENT.

O most powerful Saviour, with a lively faith I acknowledge Thee in this Sacrament of Thy love as my God, Whom I should adore, my Master, to Whom I should listen, as my Physician, to Whom I should have recourse, and as my Father, Whom I should tenderly love. Thou art, O my Jesus, the most perfect Model, upon which I should regulate my conduct; hence, I should forget myself and my own interest, as Thou in a manner forgettest Thyself, in this incomparable mystery! Therefore, my beloved Jesus, I dedicate myself, inasmuch as I am able, to the imitation of Thy virtues. Make me, I conjure Thee, wholly Thine, as Thou art wholly mine in this consecrated Host. I intend that the donation which I make of myself to Thee should last as long as I live, since Thou hast given Thyself to me till the consummation of ages. May my life be a continual sacrifice in union with the sacrifice of Thine, by dying always to all that is not conformable to Thy Divine will, to my passions, to my evil inclinations, to myself, to my own

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will, to all creatures, to whatever occupies or separates my heart from Thee. And in order thus to die perfectly to all things, I am resolved, by Thy grace, to watch so constantly over every sentiment of my heart, that, by continual mortification, I may effectually renounce whatever is displeasing in Thy sight. Grant, then, O God of my heart, that I may suffer with humility and patience, contempt, injuries, and affronts without complaint, as Thou, my most sweet and only Good, sufferest the impiety and irreverence of sinners, who enter Thy temples only to offend Thee. Behold, O Jesus, my desire and my hope, though my resolutions may be superior to my strength, I place my confidence in that grace alone which Thou, my adorable Saviour, hast merited for me. "I can do all things in Him, Who strengtheneth me."

AN ACT OF CONSECRATION AND REPARATION TO THE SACRED HEART OF JESUS.

O Sacred Heart of Jesus, my Saviour and my God, deign to receive me amongst the number of Thy adorers, notwithstanding my unworthiness. Humbly prostrate in Thy presence, I adore Thee with all the powers of my soul. I consecrate them forever to Thee, with all my thoughts, words, and actions, in grateful acknowledgment for my redemption, but more particularly for Thy love in always dwelling with us, in the Most Adorable and Blessed Sacrament of the Altar. Oh! why cannot

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I, O Sacred Heart, by my adorations and those of my associates, repair all the outrages that Thou hast ever received, and will continue to receive until the end of the world, and offer Thee as much love and glory as Thou renderest to Thy eternal Father. Do Thou repair all my faults, be my Protector, my Strength, and my Asylum at the hour of my death.

I petition the like grace for all poor sinners, for all in affliction, for the agonizing, in fine, for all mankind, that none may lose the fruits of the precious blood Thou shed upon the cross. May it also be applied for the deliverance of the suffering souls in purgatory; it is what I now request, and will continue to beg until my last breath. Amen.

AN ACT OF REPARATION TO THE SACRED HEART OF JESUS.

For the First Friday of Every Month.

Adorable heart of Jesus, glowing with love for us, and inflamed with zeal for our salvation: O Heart ! ever sensible of our misery and the wretchedness to which our sins have reduced us, infinitely rich in mercy to heal the wounds of our souls, behold us humbly prostrate before Thee to express the sorrow that fills our hearts for the coldness and indifference with which we have so long requited the numberless benefits that Thou hast conferred upon us. With a deep sense of the out-

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rages that have been heaped upon Thee by our sins and the sins of others, we come to make a solemn reparation of honor to Thy most sacred majesty. It was our sins that overwhelmed Thy Heart with bitterness; it was the weight of our iniquities that pressed down Thy face to the earth in the Garden of Olives, and caused Thee to expire in anguish and agony on the cross. But now, repenting and sorrowful, we cast ourselves at Thy feet, and implore forgiveness. Adorable Heart of Jesus, source of true contrition and ever merciful to the penitent sinner, impart to our hearts the spirit of penance, and give to our eyes a fountain of tears, that we may sincerely bewail our sins now and for the rest of our days. Oh, would that we could blot them out, even with our blood! Pardon them, O Lord, in Thy mercy, and pardon and convert to Thee all that have committed irreverences and sacrileges against Thee in the sacrament of Thy love, and thus give another proof that Thy mercy is above all Thy works. Divine Jesus, with Thee there are mercy and plentiful redemption, deliver us from our sins, accept the sincere desire we now entertain, and our holy resolution, relying on the assistance of Thy grace, henceforth to be faithful to Thee. And in order to repair the sins of ingratitude by which we have grieved Thy most tender and loving heart, we are resolved in the future ever to love and honor Thee in the Most Adorable Sacrament of the

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Altar, where Thou art ever present to hear and grant our petitions, and to be the food and life of our souls. Be Thou, O compassionate Jesus! our Mediator with Thy heavenly Father Whom we have so grievously offended, strengthen our weakness, confirm these our resolutions of amendment, and as Thy Sacred Heart is our refuge and our hope when we have sinned, so may it be the strength, and support of our repentance, that nothing in life or death may ever again separate us from Thee.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

O adorable Heart of Jesus, the tenderest, the most amiable, the most generous of all hearts! penetrated with gratitude at sight of Thy benefits I come to consecrate myself wholly and unreservedly to Thee! I wish to devote all my energies to propagating Thy worship, and winning, if possible, all hearts to Thee. Receive my heart this day, O Jesus! or rather take it;—change it, purify it, to render it worthy of Thee; make it humble, gentle, patient, faithful and generous like Thine, by inflaming it with the fire of Thy love. Hide it in Thy divine heart with all the hearts, which love Thee and are consecrated to Thee; never permit me to take my heart from Thee again. Ah! let me rather die than ever grieve Thy adorable heart. Yes, Heart of Jesus, to al-

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ways love Thee, to honor Thee, to serve Thee, to ever be wholly Thine is the desire of my heart for life, for death, and for all eternity.

A UNIVERSAL PRAYER FOR ALL THINGS NECESSARY TO SALVATION.

O my God! I believe in Thee: do Thou strengthen my faith. All my hopes are in Thee: do Thou secure them. I love Thee: teach me to love Thee daily more and more. I am sorry that I have offended Thee: do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end. I give Thee thanks as my constant Benefactor; I call upon Thee as my sovereign Protector.

Vouchsafe, O my God! to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

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Give me strength, O my God! to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for Thy goodness, hatred of my faults, love of my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God! make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God! the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

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Grant that I may prepare for death; that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven; through Jesus Christ my Lord. Amen.

ACTS OF CONFORMITY WITH THE WILL OF GOD.

1. My Jesus, every time I say, "Blessed be God," or "God's will be done," I intend to submit myself to all that Thou hast arranged for me, in time and eternity.

2. I desire no other employment, talents, dwelling, clothing, food, or health, but what is pleasing to God and what Thou hast destined for me. If Thou willest that all my affairs should go badly, my plans fail, lawsuits be lost, and that all I possess be taken from me, such is my will too.

3. If Thou willest that I be despised, hated, put below others, calumniated, and ill-treated even by my dearest friends, such is my will too.

4. If Thou willest that I fall into absolute poverty, that I be driven from home and country, shut up in a dungeon, and that I pass my life in constant pain and anguish, such is my will too.

5. If Thou willest that I be always poorly, covered with sores, crippled, confined to my bed, forsaken by all, such is my will too, just as Thou pleasest, and as long as Thou pleasest. My life itself I place in Thy hands, and I accept whatever death Thou dost destine for me; in the same way

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do I accept the death of my relations and friends, and whatsoever Thou willest.

6. I will also everything that Thou willest regarding my spiritual progress. I desire to love Thee in this life with all my heart, and to go to love Thee as a seraph in paradise, but I am content with what Thou willest. If Thou dost will to give me only one degree of love, of grace, and of glory, I do not wish for more, because such is Thy will; I prefer the accomplishment of Thy will to any gain of mine. In a word, dispose of me, my God, and of all that belongs to me, as it may please Thee without minding my wishes, as I wish for nothing else but what Thou willest. Whatever be Thy treatment of me, whether it be hard or gentle, pleasing or disagreeable, I accept, I embrace it, because the one and the other comes to me from Thy hand.

7. In fine, my Jesus, I accept, in an especial way, my death and all the pains that may accompany it, as Thou willest, in whatever place Thou willest, and whenever Thou willest. I unite it, my Saviour, to Thy most holy death, and offer it to Thee as a proof of the love I bear Thee. I wish to die in order to please Thee, and to fulfil Thy holy will.

A PRAYER FOR FINAL PERSEVERANCE.

Eternal Father, relying on the promise made by Thy divine Son, "Whatever ye ask of the

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Father in My name, He will give it to you;" I ask of Thee, in the name of Jesus, the graces of holy perseverance and of loving Thee with my whole heart. For the future, grant me the grace of always perfectly accomplishing Thy holy will.

PRAYER TO BE PRESERVED FROM SUDDEN AND UNFORESEEN DEATH.

My soul, cease from sinning; think on thy sudden passage from life to eternity. While there is still time, be converted; cry out to the Lord, saying: My God, have pity on me—O most merciful Lord Jesus, by Thine agony and bloody sweat, and by Thy death, deliver me, I pray Thee, from sudden and unprepared death. O most gentle Lord Jesus, by Thy cruel and ignominious scourging and crowning with thorns, by Thy cross and bitter passion, and by Thine own great goodness, I humbly pray Thee let me not die unprepared and pass from this life without the holy sacraments. Jesus, my best beloved, my Lord! by all Thy travails and all Thy sorrows, by Thy precious blood, and by Thy most holy wounds, and by those last words spoken by Thee upon the cross: "My God, my God, why hast Thou forsaken Me?" and again, "Father, into Thy hands I commend My spirit," most ardently I pray Thee free me from a sudden death. O God, in Whose sight every heart trembles and every

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conscience is awed ! show forth Thy mercy upon us Thy suppliants, that we, who trust not in the excellence of our own merit, may never experience Thy judgments by an unprovided death, but may receive Thy pardon through Our Lord Jesus Christ.

SHORT INDULGENCED PRAYERS APPLICABLE ALSO TO THE SOULS IN PURGATORY.

1. Eternal Father ! I offer Thee the precious blood of Jesus in satisfaction for my sins, and for the wants of Holy Church.

100 days' indulgence, each time.—Pius VII., September 22, 1817.

2. O sweetest Heart of Jesus, I implore that I may ever love Thee more and more.

300 days' indulgence, each time. Plenary indulgence, once a month, on the usual conditions.—Pius IX., November 26, 1878.

3. Sweet Heart of Mary, be my salvation.

300 days' indulgence, each time. Plenary indulgence, as above.—Pius IX., September 30, 1852.

4. Jesus, my God, I love Thee above all things.

50 days' indulgence, each time.—Pius IX., May 7, 1874.

5. Jesus, meek and humble of heart, make my heart like unto Thine.

300 days' indulgence, once a day.—Pius IX., Jan. 25, 1868,

6. May the Sacred Heart of Jesus be loved everywhere.

100 days' indulgence, once a day.—Pius IX., September 23, 1860.

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7. May the Heart of Jesus in the Most Blessed Sacrament be praised, adored, and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.

100 days' indulgence, once a day.—Pius IX., February 29, 1868.

8. Blessed be the holy and Immaculate Conception of the Most Blessed Virgin Mary, Mother of God.

300 days' indulgence, each time.—Leo. XIII., September 10, 1878.

9. O Mary, who didst come into this world free from stain, obtain of God for me that I may leave it without sin.

100 days' indulgence, once a day.—Pius IX., March 27, 1863.

10. St. Joseph, friend of the Sacred Heart, pray for us.

100 days' indulgence, once a day.—Pius IX., June 2, 1874.

11. Jesus, Mary, and Joseph, I give you my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

300 days' indulgence, each time that all three invocations are recited ; 100 days, when one only is recited.—Pius VII., April 28, 1807.

12. May the most just, most high, and most amiable will of God be done in all things, be praised and magnified forever.

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100 days' indulgence, once a day. Plenary indulgence, once a year for those whose who recite it daily, on the usual conditions. Plenary indulgence at the moment of death, for those who, having frequently recited it during their lives, accept death with resignation from the hand of God.—Pius VII., May 19, 1818.

13. O most compassionate Jesus! Thou alone art our Salvation, our Life, and our Resurrection. We implore Thee, therefore, do not forsake us in our needs and afflictions, but by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, succor Thy servants whom Thou hast redeemed by Thy most precious Blood.

100 days' indulgence, once a day.—Pius IX., Oct. 6, 1870.

14. My loving Jesus, I [N.N.], give Thee my heart, and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again.

100 days' indulgence, once a day, on saying this prayer devoutly and with a contrite heart, before a representation of the Sacred Heart. Plenary indulgence once a month for those who have thus recited it only for a month, on the usual conditions.—Pius VI., June 9, 1807.

15. O Jesus, living in Mary! come and live in Thy servants in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries; subdue every hostile power in Thy Spirit, for the glory of the Father. Amen.

300 days' indulgence, once a day.—Pius IX., Oct. 14, 1859.

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16. Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession was left unaided. Inspired with this confidence I fly unto thee, O Virgin of virgins, my Mother! To thee I come; before thee I stand, sinful and sorrowful, O Mother of the Word Incarnate! Despise not my petitions, but in thy mercy hear and answer me. Amen.

300 days' indulgence. Plenary indulgence, once a month, on the usual conditions.—Pius IX., July 25, 1846.

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Visits to the Blessed Sacrament, in honor of the Sacred Heart of Jesus.

FIRST ADORATION.

I ADORE Thee, O sacred heart of Jesus, in this Most August Sacrament of the Altar, wherein Thou dost continue so ardently to love us. I thank and bless the goodness of Thy divine heart, for having instituted this divine sacrament, wherein Thou hast prepared for us a divine food, even Thine own self. O adorable heart of my Jesus, glowing furnace of divine love, receive my soul into Thine, that I may love Thee constantly to the last moment of my life.

Our Father, Hail Mary, Glory be to the Father.

SECOND ADORATION.

I adore Thee, most holy heart of Jesus, upon that altar where Thou dwellest, ever ardently desiring that the hearts of all the creatures Thou hast made, should come to be united with Thine, that so they may receive the graces which flow from that ever-flowing fountain. I thank Thee for the wonderful goodness of Thy sacred heart, that it has deigned so often to become united with

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mine in this sacrament of love, and I pray Thee to make my heart ever yielding and obedient to the inspirations of Thy most blessed heart.

Our Father, Hail Mary, Glory be to the Father.

THIRD ADORATION.

I adore Thee, most sacred heart of Jesus, in this August Sacrament, wherein infidels and heretics adore Thee not, neither know Thy real and divine presence; in recompense for all the outrages offered Thee in this divine sacrament by infidels and heretics, I come humbly to offer Thee an act of faith, wherewith I believe that Thou art really present in this sacred Host, and therein I adore Thee with all faithful Catholics, beseeching Thee to melt my heart like wax, that it may ever tenderly love Thee.

Our Father, Hail Mary, Glory be to the Father.

FOURTH ADORATION.

I adore Thee, O sacred heart of Jesus, in this Blessed Sacrament of the Altar, wherein Thou art so little loved, and dost meet so little return, especially from those wicked Christians who with such irreverence offend Thee, and in their sacrilegious communions unworthily receive Thee; in atonement for such great profanation, and also for the irreverence and indevotion which Thou receivest even from those who are consecrated to Thee, and who ought with greater diligence and

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zeal to adore Thee, I dedicate and offer to Thee this my contrite heart, and I pray Thee that Thy love may kindle it, as an ever-burning lamp, before Thee.

Our Father, Hail Mary, Glory be to the Father.

FIFTH ADORATION.

I adore Thee, O most sacred heart of Jesus, in this August Sacrament of the Altar, wherein Thou remainest day and night, and none of Thy faithful come to adore Thee, and pay Thee personal homage; accept in satisfaction, O divine heart, my will, wherewith, were it possible, I would go into all churches, and into all parts of the world where Thou in Sacrament dost dwell, to adore Thy infinite goodness, and to move by my example the hearts of all men, that in frequent visits they might correspond to Thy love; and since by reason of my weak body, I cannot do this, I adore Thee here, and wherever Thou art within Thy blessed tabernacle.

Our Father, Hail Mary, Glory be to the Father.

ACTS OF DEVOUT AFFECTION TO JESUS IN THE BLESSED SACRAMENT, AND TO HIS MOST SACRED HEART.

See where Thy boundless love has reached, my loving Jesus! Thou, of Thy flesh and precious blood, hast made ready for me a banquet whereby to give me all Thyself. Who drove Thee to this

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excess of love for me? Thy heart, Thy loving heart. O adorable heart of Jesus, burning furnace of divine love! within Thy sacred wound take Thou my soul; in order that, in that school of charity, I may learn to love that God Who has given me such wondrous proofs of His great love. Amen.

100 days' indulgence.—Pius VII., Feb. 9, 1818.

The Crown or Chaplet of the Blessed Sacrament.

V. Deus, in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.

Our Father, Glory be to the Father.

The Chaplet consists of thirty-three aspirations, which may be used during the hour of adoration before the Blessed Sacrament. After each aspiration may be added an Our Father, and at the end of each decade a glory be to the Father.

THE FIRST DECADE.

ACTS OF FAITH, HOPE, AND CHARITY.

I. I believe, O my Jesus, Thy divine word, that under this appearance of bread, Thou Thyself art here present as Thou art in heaven.

Our Father.

II. I believe that Thou art the divine Son, eternally equal to the Father; that by the operation of the Holy Ghost Thou didst take human flesh of the Blessed Virgin.

Our Father.

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III. I believe that Thou art the same Jesus Who wast born of Mary ever virgin, adored an Infant by Thy Angels, by the shepherds, and the Magi.

Our Father.

IV. I believe, O my Redeemer, here present in sacrament, that Thou art the same Jesus of Nazareth Who didst heal the sick, and didst raise the dead, Who for us didst suffer and die upon the cross.

Our Father.

V. I believe, finally, that Thou Thyself, now sitting glorious at the right hand of Thy Father in heaven, and there interceding for me, yet art verily present in this sacrament, my nourishment on earth.

Our Father.

VI. O most loving Jesus, Who in this sacrament hast left me a pledge of future glory, I hope through the merits of Thy death and passion to behold Thee face to face in heaven.

Our Father.

VII. O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine food, wherewith Thou nourishest me, to rise glorious into life eternal.

Our Father.

VIII. I love Thee, O Jesus, Who art perfect charity; Who, in Thy essence, art true God and true man: in Whom are contained the treasures

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of the divinity, and all the fulness of grace, which descends to us upon this earth.

Our Father.

IX. I love Thee, dear Jesus, Who, for love of me, hast made Thyself like unto me; kindle within me the flame of sacred love which Thou didst bring from heaven, that, loving Thee, I may grow into Thy likeness.

Our Father.

X. I love Thee, O divine Jesus, my Lord and Master, because Thou hast redeemed and freed me, poor slave of sin, with Thy all-precious blood. Oh, of Thy sweet mercy, grant that I may enjoy the full fruit of Thy redemption.

Our Father.

THE SECOND DECADE.

ACTS OF ADORATION.

I. I adore Thee, O living Bread, descended from heaven for my spiritual food; give me grace worthily to receive Thee, in life and in death.

Our Father.

II. I adore Thee, divine food of the strong; strengthen my weakness, that I may ever be constant and faithful to Thy love.

Our Father.

III. I adore Thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through Thee, in God.

Our Father.

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IV. I adore Thee, great God, Who art the only way; make me ever to walk in the path of Thy precepts, and after Thy shining example, that so I may arrive at eternal salvation.

Our Father.

V. I adore Thee, O Jesus, true and spiritual life of all who love Thee, give me grace to die to myself, and to live to Thee alone, Who didst die for the love of me.

Our Father.

VI. I adore Thee, my dear Redeemer, Truth ineffable; enliven, I beseech Thee, and increase my faith, that it may be fruitful in good works.

Our Father.

VII. I adore Thee, O Jesus, divine Light of the world; illuminate my mind, that, knowing, I may love Thee, and may come to enjoy Thee eternally in heaven.

Our Father.

VIII. I adore Thee, divine and loving Shepherd; draw to Thyself this wounded sheep, that it may never more leave Thy fold, to fall into the hands of the infernal wolf.

Our Father.

IX. I adore Thee, divine Lamb, Who, for the sins of the world, didst give Thyself to be slain; grant that I may bear all my sufferings patiently for Thy sake, in satisfaction for my sins.

Our Father.

X. I adore Thee, O Jesus, King of glory, Judge

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of the living and the dead: make me on earth so to fear Thy justice, that in heaven I may eternally sing Thy mercy.

Our Father.

THE THIRD DECADE.

ACTS OF THANKSGIVING.

I. I thank Thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this Adorable Sacrament, that therein Thou mightest remain with us unto the consummation of the world.

Our Father.

II. I thank Thee, O glorious Jesus, that Thou dost veil, beneath the eucharistic species, Thy infinite majesty and beauty, which Thy angels delight to behold, that so I might have courage to approach the throne of Thy mercy.

Our Father.

III. I thank Thee, O Jesus most loving, that, having made Thyself my food, Thou descendest upon this tongue, which so often has offended Thee, and dost enter within this body, which, alas! has too often deserved to be visited with Thy anger.

Our Father.

IV. I thank Thee, my dear Saviour, that in this Ineffable Sacrament Thou unitest me to Thee with so much love, that I therein live in Thee, and Thou in me.

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Our Father.

V. I thank Thee, O my Jesus, that, giving Thyself to me in this Blessed Sacrament, Thou hast so enriched it with the treasures of Thy love: that Thou hast not, Thou canst not, Thou knowest not, what greater gift to give me.

Our Father.

VI. I thank Thee, O my good Jesus, that not only Thou art become my food, but also in this Blessed Sacrament offerest Thyself a continual sacrifice for my salvation, to Thy eternal Father.

Our Father.

VII. I thank Thee, divine Priest, for that every day Thou dost sacrifice Thyself upon our altars, in adoration and homage to the Most Blessed Trinity, and dost supply for our poor and miserable adorations.

Our Father.

VIII. I thank Thee, O my Saviour, because, renewing in this daily sacrifice the very sacrifice of the cross offered on Calvary, Thou dost satisfy the Divine Justice for us miserable sinners.

Our Father.

IX. I thank Thee, dear Jesus, that Thou hast become the priceless Victim, to merit for me the fulness of celestial favors. Awaken in me such trust, that their abundance may ever more and more descend upon my soul.

Our Father.

X. I thank Thee, my loving Saviour, that thou

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art immolated in thanksgiving to God, for all His benefits, spiritual and temporal, which He has bestowed upon me, and which I yet hope to receive.

Our Father.

THREE FINAL ASPIRATIONS.

I. Jesus, invisible and divine Head of Thy spouse the Church, Who, with Thy blood, hast purified and sanctified her, have mercy upon her visible head, [N.], upon all bishops and pastors, especially [N.], our bishop, and shed upon them thy Holy Spirit, wherewith Thy apostles and disciples were filled, that they may maintain Thy holy faith pure and untouched, and may spread over the whole world the light of Thy Gospel and of Thy Catholic truth.

Our Father.

II. O Jesus, King of kings, Lord of governors, by Whom monarchs do reign, and from Whom all earthly power comes, mercifully behold our princes, and those in authority; infuse within them the spirit of Thy divine wisdom, clemency, and justice, so that they may be great with Thee rather than on earth, and may enter with Thee into Thy heavenly kingdom.

Our Father.

III. O Jesus, all merciful, Who didst not will the death of a sinner, but that He should be converted, and rise to a spiritual life; triumph, I be-

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seech Thee, over the malice and hardness of all who obstinately offend Thee, so that, acquiring Thy grace in this world, they may become worthy of the glory of Thy heavenly paradise for all eternity.

Our Father.

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Devotion to the Holy Ghost.

Pope Leo XIII. in an Encyclical Letter, May 9, 1897, decreed that a novena to the Holy Ghost should be made every year in preparation for the Feast of Pentecost, and granted an indulgence of seven years and seven quarantines for each day of the novena, and plenary indulgence any one day of the novena on the usual conditions. The same indulgences may be gained any day of the week between Pentecost and Trinity Sunday.

I.

Novena to the Holy Ghost in Preparation for the Feast of Pentecost.

(Commencing on Ascension Day.)

THE Novena of the Holy Spirit is the chief of all the novenas, because it was the first that was ever celebrated, and that by the holy apostles and the most holy Mary in the supper-room, being distinguished by so many remarkable wonders and gifts; principally by the gift of the same Holy Spirit, a gift merited for us by the Passion of Jesus Christ Himself. Jesus Himself made this known to us when He said to His disciples that if He did not die He could not send us the Holy Ghost: "If I go not, the Paraclete will not come to you; but if I go, I will send Him to you" (John xvi. 7). We know well by faith that the Holy Ghost is the love that the Father and the Eternal Word bear one to the other; and therefore the gift of love, which the Lord infuses into our souls, and which is the

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greatest of all gifts, is particularly attributed to the Holy Ghost, as St. Paul says, "The Charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us" (Rom. v. 5). In this Novena, therefore, we must consider, above all, the great value of divine love, in order that we may desire to obtain it, and endeavor, by devout exercises, and especially by prayer, to be made partakers of it, since God has promised it to him who asks for it with humility: "Your Father from heaven will give the good Spirit to them that ask Him" (Luke xi. 13).

N.B.—During this Novena the Meditations on p. 440 may be used to great advantage.

II.

HYMN TO THE HOLY GHOST.

(See page 226.)

III.

LITANY OF THE SAINTS.

(See page 604.)

HUMBLE SUPPLICATION TO THE HOLY GHOST.

Holy Spirit, divine Paraclete, Father of the poor, Consoler of the afflicted, Light of hearts, Sanctifier of souls! behold me prostrate in Thy presence; I adore Thee with the most profound submission, and I repeat a thousand times with the seraphs who are before Thy throne: "Holy, Holy, Holy!" I firmly believe that Thou art eternal, consubstantial with the Father and the Son. I hope that by Thy goodness Thou wilt sanctify and

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save my soul. I love Thee, O God of love! I love Thee more than all the things of this world; I love Thee with all my affections, because Thou art infinite goodness that dost alone merit all my love; and since, insensible as I have been to Thy holy inspirations, I have been so ungrateful as to offend Thee by so many sins, I ask Thee a thousand pardons for them, and I supremely regret having ever displeased Thee, O Sovereign Good! I offer Thee my heart, cold as it is, and I supplicate Thee to let a ray of Thy light and a spark of Thy fire enter therein to melt the hardened ice of my iniquities. Thou Who didst fill the soul of Mary with immense graces, and didst inflame the hearts of the apostles, vouchsafe also to set my heart on fire with Thy love. Thou art a divine Spirit, fortify me against evil spirits; Thou art a fire, enkindle in me the fire of Thy love; Thou art a Light, enlighten me so that I may know eternal things; Thou art a Dove, give me great purity of heart; Thou art a Breath that is full of sweetness, dissipate the storms that my passions raise up against me; Thou art a Tongue, teach me the manner of praising Thee without ceasing; Thou art a Cloud, cover me with the shadow of Thy protection; and if, finally, Thou art the Author of all heavenly gifts, ah! I beseech Thee to grant them to me. Vivify me by Thy grace, sanctify me by Thy charity, govern me by Thy wisdom, adopt me by Thy bounty as Thy child, and save me by Thy infinite

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mercy, so that I may never cease to bless Thee, to praise Thee, to love Thee, at first during my life on this earth, and afterwards to all eternity in heaven. Amen.

PRAYERS TO OBTAIN THE SEVEN GIFTS OF THE HOLY GHOST.

1. To obtain the Gift of the Fear of the Lord.

Holy Spirit, divine Consoler! I adore Thee as my true God, in the same way as I adore God the Father and God the Son. I bless Thee by uniting myself to the blessings Thou dost receive from the angels and the seraphs. I offer Thee my whole heart, and I render Thee heartfelt thanks for all the benefits that Thou hast bestowed, and dost unceasingly bestow, upon the world. Thou Who art the Author of all supernatural gifts, and Who didst enrich with immense favors the soul of the Blessed Virgin Mary, the Mother of God, I beseech Thee to visit me by Thy grace and Thy love, and to grant me * the gift of Thy Holy Fear, in order that it may prevent me from falling any more into my past infidelities, for which I now ask Thy pardon a thousand times.

Our Father, Hail Mary, Glory be, etc., three times.

2. To obtain the Gift of Piety.

Holy Spirit, etc. (as far as the mark *)—the gift of Piety, in order that I may in future serve

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Thee with greater fervor, follow Thy holy inspirations with greater promptness, and observe Thy holy precepts with greater exactness.

Our Father, Hail Mary, Glory be, etc., three times.

3. To obtain the Gift of Knowledge.

Holy Spirit, etc. *—the gift of Knowledge, in order that I may be able to know well the things of God, and that, enlightened by Thy holy instructions, I may steadily walk in the way of my eternal salvation.

Our Father, Hail Mary, Glory be, etc., three times.

4. To obtain the Gift of Fortitude.

Holy Spirit, etc. *—the gift of Fortitude, in order that I may be able courageously to overcome all the attacks of the devil, and escape all the dangers of the world which stand in the way of my eternal salvation.

Our Father, Hail Mary, Glory be, etc., three times.

5. To obtain the Gift of Counsel.

Holy Spirit, etc. *—the gift of Counsel, in order that I may be able to choose what is most suitable to my spiritual advancement, and to discover all the snares and artifices of the evil spirit who tempts me.

Our Father, Hail Mary, Glory be, etc., three times.

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6. To obtain the Gift of Understanding.

Holy Spirit, etc. *—the gift of Understanding, in order that I may be able to understand the divine mysteries, and by the contemplation of heavenly things may detach my thoughts and affections from all the vanities of this miserable world.

Our Father, Hail Mary, Glory be, etc., three times.

7. To obtain the Gift of Wisdom.

Holy Spirit, etc. *—the gift of Wisdom, in order that I may be able to direct all my actions by referring them to God as my last end, so that by loving and serving Thee in this life as I ought to do, I may have the happiness of eternally possessing Thee in the next.

Our Father, Hail Mary, Glory be, etc., three times.

These prayers may be recited one on each day of the week, or may be used all together as a sort of crown or chaplet.

Meditations on the Holy Ghost.

MEDITATION I.

Love is a Fire that inflames the Heart.

God had ordered, in the ancient law, that there should be a fire kept continually burning on His altar: "The fire on the altar shall always burn." St. Gregory says that the altars of God are our

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hearts, where He desires that the fire of His divine love should always be burning; and therefore the eternal Father, not satisfied with having given us His Son Jesus Christ, to save us by His death, would also give us the Holy Ghost, that He might dwell in our souls, and keep them constantly on fire with love. And Jesus Himself declared that He had come into the world on purpose to inflame our hearts with this holy fire, and that He desired nothing more than to see it kindled: "I am come to cast fire upon the earth; and what will I but that it be kindled?" (Luke xii. 49.) Forgetting, therefore, the injuries and ingratitude He received from men on this earth, when He had ascended into heaven He sent down upon us the Holy Spirit. O most loving Redeemer, Thou dost, then, love us as well in Thy sufferings and ignominies as in Thy kingdom of glory! Hence it was that the Holy Ghost chose to appear in the supper-room under the form of tongues of fire: "And there appeared to them parted tongues, as it were of fire" (Acts ii. 3). This was the holy fire which has inflamed the saints to do such great things for God, to love their enemies, to desire contempt, to deprive themselves of all earthly goods, and to embrace with delight even torments and death. Love cannot remain idle, and never says, "It is enough." When a soul loves God, the more she does for her Beloved, the more she desires to do, in order to please Him, and to attract to herself

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His affections. This holy fire is enkindled by mental prayer: "In my meditation a fire shall flame out" (Ps. xxxviii. 4). If, therefore, we desire to burn with love towards God, let us love prayer; this is the blessed furnace in which this divine ardor is enkindled.*

Affections and Prayers.

O my God, hitherto I have done nothing for Thee Who hast done such great things for me! Alas! my coldness deserves that Thou shouldst "vomit me out of Thy mouth." O Holy Spirit, I beseech Thee, "warm what is cold," deliver me from this coldness, and enkindle within me an earnest desire of pleasing Thee. I now renounce all my worldly gratifications; and I will rather die than give Thee the least displeasure. Thou didst appear in the shape of fiery tongues; I consecrate my tongue to Thee, that it may never offend Thee more. Thou didst give it me, O my God, to praise Thee with; and I have made use of it to offend Thee, and to draw others also into sinning against Thee. I repent of it with my whole soul. Oh, for the love of Jesus Christ, Who, during His life on earth, honored Thee so much with His tongue,

* These meditations may be made: 1. At any season of the year to obtain the grace of divine love; 2. In preparation for holy communion, or thanksgiving afterwards; 3. As a novena to obtain detachment from some creature; —or daily, from Ascension Day to Pentecost.

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grant that I also may from this day forth honor Thee constantly, by celebrating Thy praises, by frequently invoking Thine aid, and by speaking of Thy goodness and the infinite love which Thou deservest! I love Thee, my Sovereign Good; I love Thee, O God of love! O Mary, thou art the most dear spouse of the Holy Ghost; obtain for me this holy fire!

MEDITATION II.

Love is a Light that enlightens the Soul.

One of the greatest evils which the sin of Adam has produced in us is that darkening of our reason by means of the passions which cloud our mind. Oh, how miserable is that soul which allows itself to be ruled by any passion! Passion is, as it were, a vapor, a veil which prevents our seeing the truth. How can he fly from evil who does not know what is evil? Besides, this obscurity increases in proportion as our sins increase. But the Holy Spirit, Who is called "most blessed light," is He Who not only inflames our hearts to love Him, through His divine splendor, but also dispels our darkness, and shows us the vanity of earthly things, the value of eternal goods, the importance of salvation, the price of grace, the goodness of God, the infinite love which He deserves, and the immense love which He bears us. "The sensual man perceiveth not those things that are of the Spirit of God" (1 Cor. ii. 14). A man who is

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absorbed in the pleasures of earth knows little of these truths, and therefore, unfortunate that he is, he loves what he ought to hate, and hates what he ought to love. St. Mary Magdalen de Pazzi exclaimed: "O love not known! O love not loved!" And therefore St. Teresa said that God is not loved because He is not known. Hence the saints were always seeking light from God: "Send forth Thy light; illuminate my darkness; open Thou my eyes." Yes: because without light we cannot avoid precipices, nor can one find God.

Affections and Prayers.

O holy and divine Spirit, I believe that Thou art really God, but one only God with the Father and the Son. I adore Thee, and acknowledge Thee as the giver of all those lights by which Thou hast made known to me the evil which I have committed in offending Thee, and the obligation which I am under of loving Thee. I thank Thee for them, and I repent with my whole heart of having offending Thee. I have deserved that Thou shouldst abandon me in my darkness; but I see that Thou hast not yet forsaken me. Continue, O Eternal Spirit, to enlighten me, and to make me know more and more Thy infinite goodness; and give me strength to love Thee for the future with my whole heart. Add grace to grace; so that I may be sweetly overcome, and constrained to love none other but Thee. I im-

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plore this of Thee, through the merits of Jesus Christ. I love Thee, my Sovereign Good; I love Thee more than myself. I desire to be entirely Thine; do Thou accept me, and suffer me not to be separated from Thee any more. O Mary, my Mother, do thou always assist me by thy *intercession*!

MEDITATION III.

Love is a Fountain that Satisfies.

Love is also called a living fountain: "a living fountain, fire, and charity." Our blessed Redeemer said to the Samaritan woman: "But he that shall drink of the water that I will give him shall not thirst forever" (John iv. 13). Love is the water which satisfies our thirst; he who loves God really with his whole heart neither seeks nor desires anything else; because in God he finds every good. Wherefore, satisfied with God, he often joyfully exclaims, "My God and my All!" My God, Thou art my whole good. But, however, the Almighty complains that many souls go about seeking for fleeting and miserable pleasures from creatures, and leave Him Who is the Infinite Good and Fountain of all joy: "They have forsaken Me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water" (Jer. ii. 13). Wherefore God, Who loves us, and desires to see us happy, cries out and makes known to all: "If any thirst, let him come to Me" (John vii. 37). He who desires

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to be happy, let him come to Me; and I will give him the Holy Ghost, Who will make him blessed both in this life and the next. "He that believeth in Me," He goes on to say, "as the Scripture saith, out of his belly shall flow rivers of living water" (John vii. 38). He, therefore, that believes in Jesus Christ, and loves Him, shall be enriched with so much grace, that from his heart (the heart, that is, the will, is the belly of the soul) shall flow many fountains of holy virtues, which shall not only serve to preserve his own life, but also to give life to others. And this water was the Holy Ghost, the substantial love which Jesus Christ promised to send us from heaven after His ascension. The key which opens the channels of this blessed water is holy prayer, which obtains every good for us in virtue of the promise, "Ask, and you shall receive." We are blind, poor, and weak; but prayer obtains for us light, strength, and abundance of grace. Theodoret said: "Prayer, though but one, can do all things." He who prays receives all he wishes. God desires to give us His graces· but He will have us pray for them.

Affections and Prayers.

"Lord, give me this water." O my Jesus, with the Samaritan woman, I beseech Thee, give me this water of Thy love, which may make me forget the earth, to live only for Thee, O amiable,

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infinite One. "Water that which is dry." My soul is a barren soil, which produces nothing but the weeds and thorns of sin; oh! do Thou water it with Thy grace, so that it may bring forth some fruits to Thy glory, before death takes me out of this world. O Fountain of living water, O Sovereign Good, how many times have I left Thee for the puddles of this earth, which have deprived me of Thy love! Oh, would that I had died before I offended Thee! But for the future I will seek after nothing but Thee, O my God. Do Thou assist me, and enable me to be faithful to Thee. Mary, my hope, do thou keep me always under thy protection!

MEDITATION IV.

Love is a Dew which Fertilizes.

Thus does holy Church teach us to pray: "May the infusion of the Holy Ghost cleanse our hearts, and fertilize them by the interior sprinkling of His dew." Love fertilizes the good desires, the holy purposes, and the good works of our souls: these are the flowers and fruits which the grace of the Holy Spirit produces. Love is also called dew, because it cools the heart of bad passions and of temptations. Therefore the Holy Ghost is also called refreshment and cooling in the heat: "In heat refreshment and pleasing coolness." This dew descends into our hearts in the time of prayer. A quarter of an hour's prayer is sufficient to ap-

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pease every passion of hatred or of inordinate love, however ardent it may be: "He brought me into the cellar of wine, He set in order charity in me" (Cant. ii. 4). Holy meditation is this cellar where love is set in order, so that we love our neighbor as ourselves, and God above everything. He who loves God loves prayer; and he that loves not prayer will find it morally impossible to overcome his passions.

Affections and Prayers.

O Holy and Divine Spirit, I will no longer live to myself; but I will spend all the days that remain for me in this life in loving Thee and pleasing Thee. Therefore I beseech Thee to grant me the gift of prayer. Do Thou descend into my heart, and teach me to pray as I ought. Give me strength not to leave it off through weariness in times of aridity; and give me the spirit of prayer, that is to say, the grace constantly to pray to Thee, and to use those prayers which are dearest to Thy Sacred Heart. I was once lost through my sins; but I see, from all the kindnesses I have received from Thee, that Thou willest that I should be saved and become a saint; and I desire to become a saint to give Thee pleasure, and that I may love Thy infinite goodness more and more. I love Thee, O my Sovereign Good, my Love, my All; and because I love Thee I give myself entirely to Thee. O Mary, my hope, do Thou protect me!"

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MEDITATION V.

Love is a Repose that Refreshes.

Love is also called, "in labor rest, in mourning comfort." Love is repose that refreshes; because the principal office of love is to unite the will of the lover to that of the beloved one. To a soul that loves God, in every affront that it receives, in every sorrow that it endures, in every loss that happens to it, the knowledge that it is the will of its Beloved that it should suffer these trials is enough to comfort it. It finds peace and contentment in all tribulations by merely saying, This is the will of my God. This is that peace which surpasses all the pleasures of sense: "The peace of God which surpasseth all understanding" (Phil. iv. 7). St. Mary Magdalen de Pazzi, by merely saying, "The will of God," was always filled with joy.

In this life every one must carry his cross; but St. Teresa says that the cross is heavy for him that drags it, not for him that embraces it. Thus Our Lord knows well how to strike and how to heal: "He woundeth and cureth," as said Job (v. 18). The Holy Spirit, by His sweet unction, renders even ignominies and torments sweet and pleasant: "Yea, Lord; for so hath it seemed good in Thy sight" (Matt. xi. 26). Thus ought we to say in all adversities that happen to us: "So be it done, Lord, because so hath it pleased Thee." And

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when the fear of any temporal evil that may befall us alarms us, let us always say: "Do what Thou wilt, my God; whatever Thou dost, I accept it all from henceforth." And thus it is a very good thing to offer one's self constantly during the day to God, as did St. Teresa.

Affections and Prayers.

O my God, how often, for the sake of doing my own will, have I opposed myself to Thy will and despised it! I regret this evil more than every other evil. O Lord, from this day forward I will love Thee with my whole heart: "Speak, Lord; for Thy servant heareth." Tell me what Thou wouldst have me to do, I will do it all. Thy will shall be my only desire, my only love. O Holy Spirit, help my weakness. Thou art goodness itself; how can I love any other but Thee? Oh, do Thou draw all my affections to Thyself by the sweetness of Thy holy love! I renounce everything, to give myself entirely to Thee. Do Thou accept me and help me. O Mary, my Mother, I trust in thee!

MEDITATION VI.

Love is the Virtue which gives us Strength.

"Love is strong as death" (Cant. viii. 6). As there is no created strength that can resist death, so there is no difficulty for a loving soul which

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love cannot overcome. When there is question of pleasing its Beloved, love conquers all,—losses, contempt, and sorrow: "Nothing is so hard but that the fire of love can conquer it." This is the most certain mark whereby to know if a soul really loves God, if it is as faithful in love when things are adverse as when they are prosperous. St. Francis de Sales said that "God is quite as amiable when He chastises as when He consoles us, because He does all for love." Indeed, when He strikes us most in this life, then it is that He loves us most. St. John Chrysostom esteemed St. Paul in chains more fortunate than St. Paul rapt up into the third heaven. Hence the holy martyrs, in the midst of their torments, rejoiced and thanked the Lord, as for the greatest favor that could fall to their lot, that of having to suffer for His love. And other saints, where there were wanting tyrants to afflict them, became their own executioners, by the penances which they inflicted upon themselves in order to please God. St. Augustine says that "for that which men love, either no labor is felt, or the labor itself is loved."

Affections and Prayers.

O God of my soul, I say that I love Thee; and yet what do I do for Thy love? Nothing. This shows, therefore, that either I do not love Thee, or I love Thee too little. Send me, therefore, O my Jesus, Thy Holy Spirit, that He may come

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and give me strength to suffer for Thy love, and to do something for the love of Thee before death overtakes me. O my beloved Redeemer, let me not die cold and ungrateful as I have hitherto been to Thee. Grant me strength to love suffering, after so many sins whereby I have deserved hell. O my God, Who art all goodness and love, Thou desirest to dwell in my heart from which I have so often expelled Thee; come, then, dwell within it, take possession of it, and make it entirely Thine. I love Thee, O my Lord; and if I love Thee, Thou art already with me, as St. John assures me: "He that abideth in charity abideth in God, and God in him" (1 John iv. 16). Since, therefore, Thou art with me, increase the flames, increase the chains, so that I may neither seek nor love anything else but Thee, and, thus bound, may never be separated from Thy love. I desire to be Thine, O my Jesus, and entirely Thine. O Mary, my Queen and Advocate, obtain for me love and perseverance!

MEDITATION VII.

Love causes God to Dwell in our Souls.

The Holy Ghost is called "Sweet Guest of the soul." This was the great promise made by Jesus Christ to those who love Him, when He said: "'If you love Me, I will pray My Father, and He will send you the Holy Spirit, that He may always dwell in you. If you love Me, keep My command-

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ments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever" (John xiv. 15, 16). For the Holy Spirit never forsakes a soul, if He is not driven away from it: "He does not forsake, unless He be first forsaken."

God, then, dwells in a soul that loves Him; but He declares that He is not satisfied if we do not love Him with our whole heart. St. Augustine tells us that the Roman senate would not admit Jesus Christ into the number of their gods, because they said that He was a proud god, who would have none other beloved but Himself. And so it is; He will have no rivals in the heart that loves Him; and when He sees that He is not the only object loved, He is jealous (so to say), according to what St. James writes of those creatures who divide with Him the heart which He desires to have all to Himself: "Do you think the Scripture saith in vain: To envy doth the spirit covet which dwelleth in you"? (James iv. 5.) In short, as St. Jerome says, Jesus is jealous, "*Zelotypus est Jesus.*" Hence the heavenly Spouse praises that soul which, like the turtle-dove, lives in solicitude and hidden from the world. Because He does not choose that the world should take a part of that love which He desires to have all to Himself, therefore He also praises His spouse by calling her "a garden inclosed": "My sister, My spouse, is a garden inclosed" (Cant. iv. 12).

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A garden closed against all earthly love. Do we doubt that Jesus deserves our whole love? He Who has given us all His blood and His life—there remains nothing more for Him to give us.

Affections and Prayers.

O my God, I see that Thou desirest to have me entirely for Thine own. I have oftentimes driven Thee from my soul, and yet Thou hast not disdained to return to me and reunite Thyself to me again. Oh! do Thou now take possession of my whole self. I give myself this day entirely to Thee; accept me, O my Jesus, and let me never for the future live one moment deprived of Thy love. Thou seekest me, and I seek none other but Thee. Thou desirest my soul, and my soul desires none but Thee. Thou lovest me, and I love Thee; and since Thou lovest me, bind me to Thyself, so that I may never more be separated from Thee. O Queen of heaven, I trust in thee!

MEDITATION VIII.

Love is a Bond which binds.

As the Holy Spirit, Who is uncreated love, is the indissoluble bond which binds the Father to the Eternal Word, so He also unites the soul with God. "Charity is a virtue," says St. Augustine, "uniting us with God." Hence, full of joy, St. Laurence Justinian exclaims: "O love, thy bond has such strength that it is able to bind even God.

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and unite Him to our souls! O love, how strong is thy bond which could bind God!" The bonds of the world are bonds of death; but the bonds of God are bonds of life and salvation: "Her bonds are a healthful binding" (Ecclus. vi. 31). Yes, because the bonds of God by means of love unite us to God, Who is our true and only life.

Before the coming of Jesus Christ men fled away from God, and, being attached to the earth, refused to unite themselves to their Creator; but the loving God has drawn them to Himself by the bonds of love, as He promised by the prophet Osee: "I will draw them with the cords of Adam, with the bands of love" (ch. xi. 4). These bands are the benefits, the lights, the calls to His love, the promises of paradise, which He makes to us; but above all, the gift which He has bestowed upon us of Jesus Christ in the Sacrifice of the Cross and in the Sacrament of the Altar, and, finally, the gift of His Holy Spirit. Therefore the prophet exclaims: "Loose the bonds from off thy neck, O captive daughter of Sion" (Is. lii. 2). O my soul, thou who art created for heaven, loose thyself from the bonds of earth, and unite thyself to God by the bonds of holy love: "Have charity, which is the bond of perfection" (Coloss. iii. 14). Love is a bond which unites with herself all other virtues, and makes the soul perfect. "Love, and do what you will," said St. Augustine. Love God, and do what thou wilt; because he who loves

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God tries to avoid causing any displeasure to his Beloved, and seeks in all things to please Him.

Affections and Prayers.

My dearest Jesus, how much hast Thou not done to oblige me to love Thee, and how much hath it cost Thee to gain to Thyself my love! Ah, I should be too ungrateful if I loved Thee little, or divided my heart between Thy creatures and Thyself, after Thou hast given me Thy blood and Thy life. I will detach myself from everything, and in Thee alone will I place all my affections. But I am weak in carrying out this my desire. O Thou Who hast inspired me with it, do Thou give me strength to execute it. Pierce my poor soul, O dearest Jesus, with the sweet dart of Thy love, so that I may ever languish with desire of Thee, and be dissolved with the love of Thee; that I may seek Thee alone, desire only Thee, and find none but Thee. My Jesus, I desire Thee, and Thee alone. Make me repeat continually in this life, and especially at the hour of my death: "Thee alone do I desire, and nothing else." O Mary, my Mother, obtain for me that from henceforth I may desire nothing but God!

MEDITATION IX.

Love is a Treasure containing every Good.

Love is that treasure of which the Gospel says that we must leave all to obtain it; yes, because

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love makes us partakers of the friendship of God: "An infinite treasure to men, which they that use become the friends of God" (Wisd. vii. 14). "O man," says St. Augustine, "wherefore, then, goest thou about seeking for good things? Seek that one good alone in which all other good things are contained." But we cannot find God, Who is this Sovereign Good, if we do not forsake the things of the earth. St. Teresa writes: "Detach thy heart from creatures, and thou shalt find God." He that finds God finds all that he can desire: "Delight in the Lord, and He will give thee the requests of thy heart" (Ps. xxxvi. 4). The human heart is constantly seeking after good things that may render it happy; but if it seeks them from creatures, how much soever it may acquire, it will never be satisfied with them; but if it seeks God alone, God will satisfy all its desires. Who are the happiest people in this world, if it be not the saints? And why? Because they desire and seek only God. A certain prince, as he was going out hunting, saw a solitary who was running about in the forest, and asked him what he was doing in that desert. The solitary replied: "And thou, O prince, what art thou seeking?" The prince said: "I am going out in search of wild beasts." "And I," said the hermit, "am going out in search of God."

The tyrant offered gold and gems to St. Clement, in order to persuade him to renounce Jesus

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Christ; the saint exclaimed, with a sigh: "Alas! is God put into competition with a little dirt? Blessed is he who knows this treasure of divine love, and strives to obtain it. He who obtains it will of his own accord divest himself of everything else, that he may have nothing else but God." "When the house is on fire," says St. Francis de Sales, "all the goods are thrown out of the windows." And Father Paul Segneri the Younger, a great servant of God, used to say that love is a thief which robs us of all earthly affections; so that we can say: "And what else do I desire but Thee alone, O my Lord?"

Affections and Prayers.

O my God, hitherto I have not sought Thee, but myself and my own pleasures; and for the sake of these I have turned my back upon Thee, my Sovereign Good. But I am comforted by these words of Jeremias: "The Lord is good to the soul that seeketh Him" (Lam. iii. 25). My beloved Saviour, I know the evil that I have committed in forsaking Thee, and I repent of it with my whole heart. I know that Thou art an infinite treasure. I will not abuse this light; I will forsake all, and choose Thee for my only love. My God, my Love, my All, I love Thee, I desire Thee, I sigh after Thee. Come, O Holy Spirit, and destroy in me by Thy sacred fire every affection which has not Thee for its object. Grant

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that I may be all Thine, and that I may conquer everything to please Thee. O Mary, my Advocate and Mother, do thou help me by thy prayers!

MEDITATION X.

On the Means of loving God and of becoming a Saint.

The more we love God, the more holy do we become. St. Francis Borgia says that it is prayer that introduces divine love into the human heart; and it is mortification that withdraws the heart from the earth, and renders it capable of receiving this holy fire. The more there is of the earth in the heart, the less room there is for holy love: "Wisdom is not to be found in the land of them that live in delights" (Job xxviii. 12, 13). Hence the saints have always sought to mortify as much as possible their self-love and their senses. The saints are few; but we must live with the few, if we will be saved with the few: "Live with the few," writes St. John Climacus, "if you would reign with the few." And St. Bernard says: "That cannot be perfect which is not singular." But before all, in order to become saints, it is necessary to have the desire to be saints; we must have the desire and the resolution. Some are always desiring, but they never begin to put their hands to the work. "Of these irresolute souls," says St. Teresa, "the devil has no fear."

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On the other hand, the saint said, "God is a friend of generous souls." The devil tries to make it appear to us to be pride to think of doing great things for God. It would indeed be pride in us, if we thought of doing them trusting in our own strength; but it is not pride to resolve to become saints trusting in God, and saying: "I can do all things in Him Who strengtheneth me." We must therefore be of good courage, make strong resolutions, and begin. Prayer can do everything. What we cannot do by our own strength, we shall do easily with the help of God, Who has promised to give us whatever we ask of Him: "You shall ask whatever you will, and it shall be done unto you" (John xv. 7).

Affections and Prayers.

My dearest Redeemer, Thou desirest my love, and commandest me to love Thee with my whole heart. Yes, my Jesus, I desire to love Thee with my whole heart. O my God, I will say to Thee, trusting in Thy mercy, my past sins do not make me fear, because I now hate them and detest them above every other evil; and I know that Thou dost forget the offences of a soul that is penitent and loves Thee. Indeed, because I have offended Thee more than others, I will also love Thee more than others, with the help that I hope to obtain from Thee. O my Lord, Thou desirest that I should be a saint; and I desire to become a

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saint to please Thee. I love Thee, O Infinite Goodness. To Thee do I give myself entirely. Thou art my only Good, my only Love. Accept me, O my Beloved, and make me entirely Thine, and suffer me not to offend Thee any more. Grant that I may be wholly consumed for Thee, as Thou hast wholly consumed Thyself for me. O Mary, the most loving and most beloved spouse of the Holy Spirit, obtain for me love and fidelity!

ACT OF OBLATION TO THE HOLY GHOST.

On my knees before the great cloud of witnesses, I offer myself, soul and body, to Thee, eternal Spirit of God. I adore the brightness of Thy purity, the unerring keenness of Thy justice, and the might of Thy love. Thou art the strength and the light of my soul. In Thee I live and move and am. I desire never to grieve Thee by unfaithfulness to grace, and I pray with all my heart to be kept from the smallest sin against Thee. Make me faithful in every thought, and grant that I may always listen to Thy voice, watch for Thy light, and follow Thy gracious inspirations. I cling to Thee, and give myself to Thee, and ask Thee, by Thy compassion, to watch over me in my weakness. Holding the pierced feet of Jesus, and looking at His five wounds, and trusting to His precious blood, and adoring His open side and stricken heart, I implore Thee, adorable Spirit,

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Helper of my infirmity, so to keep me in Thy grace that I may never sin against Thee with the sin which Thou canst not forgive. Give me grace, O Holy Ghost, Spirit of the Father and the Son, to say to Thee, always and everywhere, "Speak, Lord, for Thy servant heareth."

PRAYER TO THE HOLY GHOST.

O Holy Ghost, Third Person of the Blessed Trinity, Spirit of truth, love, and holiness, proceeding from the Father and the Son, and equal to them in all things, I adore Thee and love Thee with all my heart. Teach me to know and seek my last end, grant me the holy fear of God, grant me compunction and patience, and suffer me not to fall into sin. Give me an increase of faith, hope, and charity, and bring forth in my soul all the virtues necessary for my state of life. Make me a faithful disciple of Jesus and an obedient child of the Church; give me an efficacious grace to keep the commandments and to receive the sacraments worthily; give me Thy seven gifts, Thy twelve fruits; raise me to perfection in the state of life to which Thou callest me, and lead me through a happy death to everlasting life. Through Jesus Christ Our Lord. Amen.

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General Prayers and Devotions.

"Adveniat Regnum Tuum Eucharisticum."
"Thy Eucharistic Kingdom come."

Morning Devotions.

THE first daily and most important duty of a Christian is morning prayer. It consecrates the day to God, our loving Lord and divine Master, and sanctifies all our actions. To begin the day without elevating the mind to God and imploring His divine grace means to expose ourselves to great dangers of soul and body. Place yourself in the presence of God, or kneel in spirit before the tabernacle, where Jesus Christ is really, truly, and substantially present in the Blessed Sacrament, and offer the first-fruits of the day before the throne of the divine mercy and majesty.

Bless yourself with holy water, and say:

In the name of the Father and of the Son and of the Holy Ghost. Amen.

Glory be to the Father, Who hath created me.

Glory be to the Son, Who hath redeemed me.

Glory be to the Holy Ghost, Who hath sanctified me.

Blessed be the holy and undivided Trinity, now and forever. Amen.

ADORATION AND GRATITUDE.

O my God! I adore Thee; I love Thee with all my heart; I return Thee thanks for the great and innumer-

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able benefits and graces which I have received from Thy infinite goodness and mercy, especially for having preserved me last night and for having given me another day to serve Thee and to increase my eternal glory in heaven.

GOOD INTENTION.

Eternal Father! I offer to Thee my whole being, and in particular all my thoughts, words, actions, and sufferings of this day, in union with the holy sacrifice of Jesus Christ and through the immaculate heart of Mary, humbly supplicating Thee that, through the infinite merits of Thy divine Son, together with the intercession of His blessed Mother, they may all become agreeable and meritorious in Thy sight. May Thy divine love animate them, and may they all tend to Thy greater glory. Thou art worthy, O Lord, to be loved above all things. I am sorry for all the sins that I have committed against Thee, because by them I have offended Thee, Who art infinitely good and deserving of all my love. Grant that I may spend this day well. I would rather die than commit one mortal sin. My Lord! My God! My All! I will live for Thee, I will suffer patiently for Thee, I will die for Thee. "Thy will be done on earth as it is in heaven." Give me the grace of final perseverance.

[N.B. Form the intention of gaining the indulgences attached to any prayer or good work performed during the day.]

ACT OF FAITH.

I firmly believe that there is one God, and that in this one God there are three Persons—the Father, the Son and the Holy Ghost; that the Son took to Himself the nature of man in the Virgin Mary's womb, by the

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power of the Holy Ghost, and that in this our human nature He was crucified and died for us; that He rose again and ascended into heaven, from thence He shall come to repay the just everlasting glory and the wicked everlasting punishment. Moreover, I believe whatsoever else the Catholic Church proposes to be believed, because God, Who is the Sovereign Truth, Who can neither deceive nor be deceived, has revealed all these things to His Church.

ACT OF HOPE.

O my God! relying on Thy almighty power and Thy infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ, Thy Son; and that Thou wilt give me the assistance of Thy grace, with which I may labor to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

ACT OF CHARITY.

O Lord, my God! I love Thee with my whole heart, and above all things, because Thou art the Sovereign Good, and for Thine own infinite perfections art most worthy of all love; and for Thy sake I also love my neighbor as myself.

Our Father, Hail Mary, and the Apostles' Creed.

"Jesus, meek and humble of heart, make my heart like unto Thine."

300 days' indulgence.—Pius IX., January 25, 1868.

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PSALM LXII.

Deus, Deus meus ad Te.

O God, my God, to Thee do I watch at break of day. For Thee my soul hath thirsted, for Thee my flesh, oh, how many ways!

In a desert land, and where there is no way and no water; so in the sanctuary have I come before Thee, to see Thy power and Thy glory.

For Thy mercy is better than lives; Thee my lips shall praise.

Thus will I bless Thee all my life long; and in Thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness; and my mouth shall praise Thee with joyful lips.

If I have remembered Thee upon my bed, I will meditate Thee on the morning.

Because Thou hast been my helper. And I will rejoice under the covert of Thy wings.

My soul hath stuck close to Thee: Thy right hand hath received me.

But they have sought my soul in vain; they shall go into the lower parts of the earth:

They shall be delivered into the hands of the sword; they shall be the portions of foxes.

But the King shall rejoice in God; all they shall be praised that swear by Him, because the mouth is stopped of them that speak wicked things.

PRAYER TO THE GUARDIAN ANGEL.

Angel of God, my guardian dear,
To whom His love commits me here;
Ever this day be at my side
To light and guard, to rule and guide.

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ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

Adorable Jesus! my Saviour and my God! humbly prostrate in Thy presence, I consecrate myself to Thy Sacred Heart, in thanksgiving for all the benefits that Thou hast bestowed upon mankind, and particularly for the inestimable grace that Thou hast conferred upon us by residing amongst us in the Sacrament of the Altar. I consecrate myself, also, to Thy adorable heart, in order to repair as much as in my power the outrages that have been committed against Thee, or that will be committed to the end of the world. I desire for the future to acquit myself of all my actions in this spirit of gratitude and reparation. Receive, O Sacred Heart! all my thoughts, my desires, my liberty, my memory, my will, my actions, my life. Receive my sufferings and my trials. I give myself to Thee now and forever. Why cannot I offer Thee more? Why am I not master of the hearts of all men, to pay Thee homage with them? Lord, every moment of my life belongs to Thee; all my actions are thine. Permit not that anything should intrude among them that would render them unworthy of Thy Heart, but grant that I may begin, continue, and finish them by Thy grace, and solely with the view of pleasing and serving Thee by them. For this end I unite them with Thine, and I desire to enter into the holy and divine intentions with which Thy sacred heart is animated. O my Jesus! reign over me with absolute sway; may I depend entirely on Thee, and may my sole care be to imitate Thy adorable heart, in which I find a perfect model of all sanctity, my strength and my repose, my consolation and my hope. Amen.

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PRAYER FOR GRACE TO JESUS IN THE BLESSED SACRAMENT.

O my Lord and Saviour, Jesus Christ! Do Thou bless me, I beseech Thee, from Thy holy tabernacle, which Thou hast made Thy dwelling-place in our midst, and grant, that, by the grace of this Thy blessing, I may be strengthened and sanctified, preserved from all evil and brought to the most intimate union with Thee, now and forever. Amen.

O Sacrament most holy; O Sacrament divine!
All praise and all thanksgiving be every moment thine.

100 days' indulgence, once a day.—Pius VI., May 24, 1776.

O JESU, VIVENS IN MARIA.

O Jesus, living in Mary! Come and live in Thy servants, in the spirit of Thy holiness, in the fulness of Thy might, in the truth of Thy virtues, in the perfection of Thy ways, in the communion of Thy mysteries;—subdue every hostile power, in Thy spirit, for the glory of the Father.

300 days' indulgence.—Pius IX., Oct. 14, 1859.

SALVE REGINA.

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope; to thee do we cry, poor, banished sons of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus, O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

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R. Give me strength against thine enemies.
V. Blessed be God in His saints.
R. Amen.

Sweetest Heart of Jesus, be my love.
Sweetest Heart of Mary, be my salvation.

MORNING HYMN.

Now doth the sun ascend the sky,
And wake creation with its ray :
Keep us from sin, O Lord most high !
Through all the actions of the day.

Curb Thou for us the unruly tongue :
Teach us the way of peace to prize ;
And close our eyes against the throng
Of earth's absorbing vanities.

Oh ! may our hearts be pure within !
No cherished madness vex the soul !
May abstinence the flesh restrain,
And its rebellious pride control.

So when the evening stars appear,
And in their train the darkness bring :
May we, O Lord, with conscience clear,
Our praise to Thy pure glory sing.

To God the Father glory be,
And to His sole-begotten Son ;
The same, O Holy Ghost to Thee,
While everlasting ages run.

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Evening Devotions.

EVENING PRAYERS constitute an important duty in the life of a Christian. As it is of importance to begin the day properly, so it is also of great consequence to end it well. The graces conferred on us in the course of the day, and the protection we stand in need of against the dangers of the night should urge us to turn to God before retiring, and to give expression to our gratitude and confidence in Him by means of fervent prayers. An essential part of our daily evening devotions should be an examination of conscience. We should examine ourselves on our conduct throughout the day towards God, our neighbor, and ourselves, also with regard to our predominant passions and the duties of our state of life. We should ask ourselves whether we have made any progress in the practice of the particular virtues which we have proposed to acquire for ourselves. We should reflect as to whether we have been actuated in our dealings with others by pure motives, and whether we have lived and labored in constant union with Jesus, and particularly, whether we have made a Spiritual Communion, in case we have not had the grace of attending Mass or of receiving Our Lord in the Holy Sacrament. The daily examination of conscience is most highly recommended by all spiritual writers as one of the most profitable exercises for avoiding sin and acquiring virtue. If we do not daily weed the garden of our souls by this holy exercise, the corrupt soil of the heart will naturally produce the most deplorable growths of vice and imperfections. A fervent act of contrition and some good resolutions should follow this examination. In the evening it is also advisable

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to make a short meditation on the eternal truths, such as Death, Judgment, Heaven, and Hell. "In all thy works, O man, remember thy last end, and thou wilt never sin.'

Bless yourself with holy water, and say:

In the name of the Father and of the Son and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity now and forever. Amen. O my God, I believe that Thou art here present; I adore Thee, I trust in Thee and I love Thee with my whole heart; I thank Thee for all the blessings of this day.

Our Father, Hail Mary, and Apostles' Creed.

V. Convert us, O God, Our Saviour!

R. And turn away Thy anger from us.

V. O God, come to my assistance!

R. O Lord, make haste to help me.

Glory be to the Father, etc.

SHORT LESSON FOR COMPLINE.

(1 Pet. v. 8, 9.)

"Brethren, be sober and watch: because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist ye strong in the faith."

V. But do Thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

CONFITEOR.

I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in

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thought, word, and deed, through my fault, through my fault, through my most grievous fault. [Here examine your conscience as indicated above.] Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, to pray to the Lord our God for me.

N. B.—If you find that you have fallen into mortal sin during the day, make an act of perfect contrition, and resolve to go to Confession at the first opportunity.

CONTRITION.

O my God, Who art infinitely good and deserving of all my love, I earnestly and humbly beg pardon for all the sins that I have committed against Thee; I detest them all; I am heartily sorry for them, because by them I have offended Thy infinite goodness and perfection. I firmly resolve with the help of Thy grace never more to offend Thee and to carefully avoid the occasions of sin.

PSALM XC.

Qui habitat in adjutorio Altissimi.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.

He shall say to the Lord: Thou art my protector and my refuge: my God, in Him will I trust.

For He hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow thee with His shoulders, and under His wings thou shalt trust.

His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business

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that walketh about in the dark: of invasion or of the noonday devil.

A thousand shall fall at thy side and ten thousand at thy right hand: but it shall not come nigh thee.

But thou shalt consider with thy eyes and shalt see the reward of the wicked.

Because Thou, O Lord, art my hope; thou hast made the Most High thy refuge.

There shall no evil come to thee; nor shall the scourge come near thy dwelling.

For He hath given His angels charge over thee, to keep thee in all thy ways.

In their hands they shall bear thee up; lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk; thou shalt trample under foot the lion and the dragon.

Because he hath hoped in Me, I will deliver him: I will protect him, because he hath known My name.

He shall cry to Me, and I will hear him: I am with him in his trouble: I will deliver him and I will glorify him.

I will fill him with length of days: and I will show him My salvation.

PRAYER FOR A HAPPY DEATH.

Divine Jesus, incarnate Son of God, Who for our salvation didst vouchsafe to be born in a stable, to pass Thy life in poverty, trials, and misery, and to die amid the sufferings of the cross, I entreat Thee, say to Thy divine Father at the hour of my death: "Father, forgive him;" say to Thy beloved Mother: "Behold Thy son;" say to my soul: "This day thou shalt be with Me in Paradise." My God, my God, forsake me not in that hour! "I thirst;" yes, my God, my soul

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thirsts after Thee, Who art the fountain of living waters. My life passes like a shadow; yet a little while and all will be consummated. Wherefore, O my adorable Saviour, from this moment, for all eternity, "into Thy hands I commend my spirit." Lord Jesus, receive my soul! Amen.

Indulgence of 300 days, each time.—Pius IX., June 10, 1856.

PRAYER TO THE BLESSED VIRGIN MARY.

Most holy Virgin, Mother of the Incarnate Word, treasure-house of grace, and refuge of us wretched sinners, with lively faith we have recourse to thy motherly love, and ask of thee the grace of ever doing God's will and thine. In thy most holy hands we place our hearts, and of thee we ask health of body and soul; and as we have the sure hope that thou, our loving Mother, wilt hear us, we say to thee with lively faith:

Hail Mary, three times.

Let us Pray.

Defend, we beseech Thee, O Lord, through the intercession of the Blessed Mary, ever virgin, Thy servants from all infirmity; and mercifully deign to guard them, prostrate in the sincerity of their hearts before Thee, against the snares of the enemy. Through Christ, our Lord. Amen.

Indulgence of 100 days, once a day.—Leo XII., Aug. 11, 1824.

"SUB TUUM PRÆSIDIUM."

We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, and deliver us from all dangers, O ever-glorious and blessed Virgin.

V. Make me worthy to praise thee, holy Virgin.

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R. Give me strength against thine enemies.
V. Blessed be God in His saints.
R. Amen.

PRAYER TO MARY FOR THE GRACE OF THE LAST SACRAMENTS.

O Mary, conceived without sin, pray for us, who have recourse to thee. O Refuge of sinners, Mother of the agonizing, do not abandon us in the hour of our death, but obtain for us perfect sorrow, sincere contrition, remission of our sins, a worthy reception of the Most Holy Viaticum, the strengthening effect of the Sacrament of Extreme Unction, that we may present ourselves with security before the throne of the just but likewise merciful Judge, our God and Redeemer. Amen.

Indulgence of 100 days, once a day.—Pius IX., March 11, 1856.

PRAYER TO ST. JOSEPH.

Remember, O most pure spouse of the Blessed Virgin Mary, my sweet protector, St. Joseph, that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding, therefore, in thy goodness, I come before thee, and humbly supplicate thee. Oh! despise not my petitions, foster-father of the Redeemer, but graciously receive them. Amen.

Indulgence of 300 days, once a day.—Pius IX., June 26, 1863.

O my good Angel! My dear Guardian Angel! Watch over me this night and protect me!

O all ye saints and angels in heaven, pray for me!

DE PROFUNDIS.

For the Holy Souls in Purgatory.

1. Out of the depths have I cried to Thee, O Lord:

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2. Lord, hear my voice. Let Thy ears be attentive to the voice of my supplication.

3. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand?

4. For, with Thee there is merciful forgiveness: and by reason of Thy law I have waited for Thee, O Lord.

5. My soul hath waited on His word: my soul hath hoped in the Lord.

6. From the morning watch even until night: let Israel hope in the Lord.

7. Because with the Lord there is mercy: and with Him is plentiful redemption.

8. And He shall redeem Israel from all his iniquities.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

PRAYER TO JESUS IN THE TABERNACLE.

O Divine Jesus, lonely to-night in so many tabernacles, without visitor or worshipper, I offer Thee my heart. Oh! may its very beating be a prayer of love to Thee. Thou art ever watching under the sacramental veils. In Thy love, Thou never sleepest, and Thou art never weary of Thy vigils for sinners. O loving Jesus! O lonely Jesus! may my heart be a lamp, the light of which shall burn and beam for Thee alone. Watch, Sacramental Sentinel, watch, for the weary world, for the erring soul, and for Thy poor child!

"O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment thine."

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EVENING HYMN.

Hear Thy children, gentle Jesus,
  While we breathe our evening prayer;
Save us from all harm and danger,
  Take us 'neath Thy shelt'ring care.

Save us from the wiles of Satan,
  'Mid the lone and sleepful night;
Sweetly may bright guardian angels
  Keep us 'neath their watchful sight.

Gentle Jesus, look in pity
  From Thy glorious throne above;
All the night Thy heart is wakeful
  In Thy sacrament of love.

Shades of even fast are falling,
  Day is fading into gloom;
When the shades of death fall 'round us,
  Lead Thine exiled children home.

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A Rule of Life.

"He that shall persevere to the end, he shall be saved."

1. *Daily Conduct.*—Have a fixed hour for rising in the morning; bless yourself with holy water, and as soon as possible after your toilet recite devoutly your morning prayers. During the day, make at least a short meditation and a spiritual reading. Hear Mass; make a visit to the Most Blessed Sacrament and to Mary, the divine Mother. If you cannot go to church, make your visit and adoration at home, turning towards the nearest tabernacle and receiving holy communion spiritually. Say the beads. In the evening, examine your conscience and recite your evening prayers.

2. *Confession and Communion.*—Receive the holy sacraments frequently—once a week or, certainly, once a month. Go as often as you can to holy communion, with the advice of your spiritual director. Choose a good, learned, and pious confessor, and be directed always by him in all affairs of importance; do not leave him without a good reason. When you commit any sin, make an act of contrition immediately and resolve to amend; if it is a mortal sin, confess it as soon as possible.

3. *Occasions of Sin.*—Avoid idleness, bad companions, drinking-saloons, low theatres and public balls, round dances, immoral books, sensational newspapers, salacious literature, foolish novels and romances, games of chance, and every occasion of sin. In temptations, bless yourself, invoke the most holy names of Jesus and Mary, and think of death. "He that loveth danger shall perish in it."

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4. *Sundays.*—"Remember that thou keep holy the Sabbath-day." Be not satisfied with hearing a Low Mass on Sundays. Hear sermons as often as possible, and listen attentively to the word of God. No matter how poor an orator or preacher a priest may be, no matter how plain his language or how unattractive his delivery, remember that he is the representative of Christ, and that you can always find in every sermon sufficient matter for reflection and application to your own life and circumstances. Belong to some sodality or confraternity; faithfully attend the meetings and never absent yourself unnecessarily from afternoon or evening services and Benediction.

5. *Pious Practices.*—Remain in constant union with Jesus in the tabernacle, by making acts of love, adoration, and praise frequently during the day. Often say: "O Sacrament most holy! O Sacrament divine! All praise and all thanksgiving be every moment thine"; or such ejaculations as these: "O Jesus, my Lord, my God, and my All!" "My Jesus, all things for Thee!" "Sweetest heart of Jesus, be my love! Sweetest heart of Mary, be my salvation!" "Jesus, Mary, and Joseph, I offer you my heart and my life." Say the Angelus morning, noon, and night. Collect pious books. Read daily from the "Lives of the Saints." Keep holy water in your room and use it at least morning and night; have, also, a crucifix and holy pictures in your room. Wear a cross, medal, and scapular. Say prayers before and after meals. Pray for the living and the dead every day, especially for the Holy Father, the Church, and your deceased relatives. Support your parish priest and your parish church in all good works. Help the sick and the poor, the widow and the orphans, according to your means. Join the Tabernacle Society and aid in furnishing poor churches and missions with decent

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vestments and the requisites for divine worship. Often think piously, practically, and earnestly about eternity, heaven, hell, purgatory, the goodness and mercy of God, the passion of Our Lord, and the love of Jesus in the Blessed Sacrament. Repeat the resolution frequently of becoming more perfect in the practice of virtue, and strive earnestly to become a great saint. "This is the will of God—your sanctification."

6. *Resignation to the Will of God.*—In the trials of life, in adverse circumstances, on occasions of sickness or death in the family, losses and persecutions, unite yourself to the will of God, saying: "This is the will of God; may His holy will be done."

7. *Blessed Virgin Mary.*—"Behold thy Mother." Be most devout to her and daily practise acts of piety in her honor. Acquire the habit of saying devoutly and reverentially: "Mary, conceived without sin, pray for us, who have recourse to thee."

8. *Retreat.*—Make a holy, spiritual retreat, if possible, once a year.

9. *Spiritual Communion.*—An act of spiritual communion like the following should be made every day, and especially at Mass: "My Jesus, I believe that Thou art truly present in the Holy Sacrament of the Altar. I adore Thee. I praise Thee and thank Thee for all Thy blessings. I am sorry that I have offended Thee by my sins. By this act I wish to make reparation to Thee for all the insults and injuries committed against Thee in the sacrament of Thy love. I love Thee with my whole heart. Come to my pour soul; unite Thyself to me. . . ✠ . . I thank Thee, my good Jesus. Oh! never, never leave me."

10. *In the Hour of Death.*—When you are dying, make acts of contrition and of love. Pronounce the sweet and holy name of "Jesus."

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The Means of Arriving at the Interior and Perfect Life.

1. *Purity of heart*, which means entire detachment from all created objects, the goods, pleasures, and honors of life. "Create a clean heart in me, O God!"

2. *Purity of conscience* or a great horror of sin, of every imperfection, and of all unfaithfulness.

3. *Purity of spirit*—that is, an assiduous and constant attention to keep far from the mind foolish anxiety and all useless reflections about the present, the past, and the future.

4. *Purity of action*—that is, fidelity to duty, confidence in God, labor for His divine pleasure, and resignation to His holy will.

5. *Spirit of penance*, of recollection, and mortification.

6. *Modesty and simplicity* in dress, in furniture, in conversation, in walking, and in one's whole deportment.

7. *Corporal penance;* mortification of the appetite and all the senses.

8. *Regularity in daily actions*—that is, care in regulating, though in a spirit of holy liberty, all the hours of the day, the hour of rising, of going to rest, of labor, of recreation, of prayer, of taking food, of pious and charitable exercises, and of every individual action.

9. *Exactness in devotional exercises*, in prayer and meditation every morning; in the particular examen at midday upon some predominant fault or upon some special virtue; in the recital of the Rosary towards evening and in the reading of some devout book; in the visit to the Most Holy Sacrament at some time during the day; in saying grace before and after meals; in all things

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guarding against acting from habit, or with undue anxiety, or without reflection.

10. *Reverential familiarity* with our divine Lord; doing everything in His presence; often conversing with Him familiarly; speaking to Him from our hearts, simply and lovingly; consulting Him with confidence in all our affairs.

11. *The spirit of recollection* and tender piety.

12. *Frequent offering and consecration of the heart* to Jesus in the tabernacle, sincerely protesting again and again that you will never consent to any sin or to anything which may displease His sovereign goodness.

13. *Filial trust in Divine Providence*, and a spirit of cheerful serenity.

The Week Sanctified.

Devout souls consecrate each day of the week by the following devotions:

Sunday	To the Holy Trinity.
Monday . . .	To the Holy Ghost and to the Holy Souls in Purgatory.
Tuesday . . .	To the Holy Angels.
Wednesday . .	To St. Joseph.
Thursday . . .	To the Blessed Sacrament.
Friday	To the Passion of Our Lord or to the Sacred Heart of Jesus.
Saturday . . .	To the Blessed Virgin Mary.

Consecration of the Whole Month. Proper Devotions for

January . . .	The Holy Infancy.
February . . .	The Holy Trinity.
March	St. Joseph.

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April	The Holy Ghost.
May	Blessed Virgin Mary.
June	The Blessed Sacrament and the Sacred Heart of Jesus.
July	Precious Blood of Jesus.
August . . .	Most Pure Heart of Mary.
September . .	The Holy Cross.
October . . .	The Holy Angels and the Holy Rosary.
November . . .	The Holy Souls in Purgatory.
December . . .	The Immaculate Conception.

N. B.—In our visits to Jesus in the tabernacle it is advisable to connect these devotions sometimes with those which we practise directly in honor of the Blessed Sacrament.

Study this book, read the *Index* carefully; you will find suitable prayers for all these devotions scattered through the various parts.

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Devotions for Every Day in the Week.

It was an ancient and pious practice among the faithful to dedicate every day in the week to some particular devotion. Conformably with this custom, a prayer is here given for each of those days, which may be said at any time of the day, as each person's leisure from the necessary occupations of his state of life may permit. But it is to be observed that the worship of the mystery, or the devotion to the saint we purpose to honor, consists less in the prayer itself than in the practical instruction it contains.

SUNDAY.

A PRAYER TO THE HOLY TRINITY.

Glory be to the Father, Who, by His almighty power, hath created me and made me to His own image and likeness. Glory be to the Son, Who by His wisdom hath delivered me from hell, and opened for me the gates of heaven. Glory be to the Holy Ghost, Who, in His mercy, hath sanctified me by Baptism, and Who incessantly worketh my sanctification by the fresh graces I daily receive from His bounty. Glory be to the Three Adorable Persons of the Blessed Trinity, which was as great at the beginning as now is, or will be forever and ever.

We adore Thee, O Holy Trinity! we reverence Thee; we thank Thee with the humblest sentiments of gratitude, for having been pleased to reveal to us this glorious and incomprehensible mystery. Grant that, by persevering

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in this faith till death, we may see and glorify in heaven what we believe here below on earth—one God in Three Divine Persons, the Father, the Son, and the Holy Ghost. Amen.

MONDAY.*

(Dedicated to the Holy Ghost and to the Holy Souls.)

A PRAYER FOR THE SOULS SUFFERING IN PURGATORY.

O God of all consolation, sole Author of the salvation of souls! have mercy on those who suffer in purgatory. Look with compassion on the greatness of their torments: they are more keenly devoured by their ardent desire of being united to Thee, than by the purging flames wherein they are plunged. With them, I adore Thy avenging justice, and confess the equity of Thy judgments. But since Thou art pleased favorably to hear the prayers which the members of Thy holy Church offer to Thee in behalf of their brethren, graciously hear the supplications which I now address to Thee for those suffering souls. Remember, O Lord! Thou art their Father, and they are Thy children. Forget the faults, which through the frailty of human nature they have committed against Thee during the course of their mortal pilgrimage. Adorable Jesus! Victim of propitiation both for the living and the dead! vouchsafe, in Thy quality of Redeemer, to apply the merits of Thy passion and death to the relief of those souls whom Thou punishest as their sovereign Judge. Remember Thy faithful followers and Thy spouses. Let some drops of that precious blood which Thou hast shed for their salvation flow on those devouring flames; and let the infinite price of that sacred blood afford a full satisfaction for

* Prayers to the Holy Ghost may be found in another part of this book.

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their offences. Deliver them, O most merciful God! from that place of darkness and torture, and call them to a place of refreshment, light, and peace. Grant them the possession of the Sovereign Good, after which they so ardently sigh, and for which Thou hast created them. Receive them into Thy paternal bosom, where they will praise and love Thee to all eternity. Amen.

TUESDAY.

PRAYER TO OUR GUARDIAN ANGEL.

O most holy angel of God, appointed by Him to be my guardian, I give thee thanks for all the benefits which thou hast ever bestowed on me in body and in soul. I praise and glorify thee that thou dost condescend to assist me, all miserable and worthless as I am, with such patient fidelity, and to defend me against all the assaults of my enemies. Blessed be the hour in which thou wast assigned me for my guardian, my defender, and my patron. Blessed be all thy love to me, and all thy care for me, wherewith thou dost unwearyingly further my salvation. In acknowledgment and return of all thy loving ministries to me from my youth up I offer thee the infinitely precious and noble heart of Jesus, full and overflowing with all blessedness, beseeching thee to forgive me for having so often striven against thy holy inspirations, and saddened thee, my nearest, dearest friend, and firmly purposing to obey thee henceforward, and most faithfully to serve my God. Amen.

WEDNESDAY.

A PRAYER TO ST. JOSEPH.

O faithful servant, whom God had charged with the care of His family; thou whom He had established the

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guardian and protector of the life of Jesus, the consoler and support of His Mother, and His own faithful associate in the great affair of our Redemption; thou who hadst the happiness to live with Jesus and Mary, and to expire in their arms: Chaste Spouse of the Mother of God! thou model of pure, humble, and interior souls! be touched with the confidence we have in thee, and graciously accept these testimonies of our devotion. We return God thanks for the favors He hath bestowed on thee; and we beg, through thy intercession, that we may imitate thy virtues. Pray for us, then, O glorious saint! and by that love thou didst ever entertain for Jesus and for Mary, and which Jesus and Mary also entertained for thee, obtain always for us the incomparable advantage of living faithful to Jesus, and of dying in His love. Amen.

THURSDAY.

PRAYER BEFORE THE BLESSED SACRAMENT.

O Jesus Christ, my Lord, Who, for the love which Thou bearest to men, dost dwell night and day in this sacrament, full of goodness and love, waiting for, inviting, and welcoming all those who come to visit Thee, I believe Thee here present in the Sacrament of the Altar. From the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all Thy graces granted to me hitherto, and especially for having given Thyself to me in this sacrament, for having given me Thy most holy Mother Mary for my advocate, and for having called me to visit Thee in this church. I now salute Thy most loving heart; and this for three ends: 1. In thanksgiving for this great gift. 2. To make amends to Thee for all the outrages which Thou receivest in this sacrament from all

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Thine enemies. 3. I intend by this visit to adore Thee in all the places on earth in which Thou art present in this sacrament, and in which Thou art the least revered and the most abandoned. My Jesus, I love Thee with my whole heart. I grieve for having hitherto so often offended Thy infinite goodness. I purpose by Thy grace never more to offend Thee for the time to come; and now, miserable and unworthy though I be, I consecrate myself to Thee without reserve; I give Thee and renounce my entire will, my affections, my desires, and all that I possess. From henceforward do Thou dispose of me and of all that I have as Thou pleasest. All that I ask of Thee and desire is Thy holy love, final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, but especially those who had the greatest devotion to the Most Blessed Sacrament and to the most blessed Virgin Mary. I also recommend to Thee all poor sinners. In fine, my dear Saviour, I unite all my affections with the affections of Thy most loving heart, and I offer them, thus united, to Thy eternal Father, and beseech Him in Thy name to vouchsafe, for Thy love, to accept and grant them.

FRIDAY.

PRAYER TO OUR SUFFERING LORD.

O God, Who, for the redemption of the world, didst vouchsafe to be born; circumcised; rejected by the Jews; betrayed by the traitor Judas with a kiss; bound in fetters; led like an innocent lamb to slaughter, and unbecomingly exposed to the sight of Annas, Caiphas, Pilate, and Herod; accused by false witnesses, buffeted, spit upon, scourged with stripes, crowned with thorns; struck with a reed, blindfolded, harassed with

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insults, stripped of Thy clothes, nailed to the cross, raised upon the cross, counted amid robbers, given vinegar and gall to drink, and wounded with a lance. Do Thou, O Lord, by these most holy pains of Thine, which I, unworthy, recall, and by Thy holy cross and death, free me from the pains of hell, and deign to lead me whither Thou didst lead the thief crucified with Thee; Who, with the Father and Holy Ghost, livest and reignest God, forever and ever. Amen.

SATURDAY.

PRAYER TO THE BLESSED VIRGIN.

Mary most holy, on the one hand I see the graces thou hast obtained for me; and on the other, the ingratitude I have shown thee. The ingrate is unworthy of all favors; yet not for this will I distrust thy mercy. Great advocate, have pity on me. Thou, Mary, art the stewardess of every grace which God vouchsafes us sinners, and therefore did He make thee mighty, rich, and kind, that so thou mightest succor us. Behold me now, then, willing my salvation: in Thy hands I place it; to thee I here consign my soul. I will to be of those who are thy special servants; cast me not, then, away. Thou goest up and down seeking the wretched, to console them. Cast not away, then, this poor wretched sinner who has recourse to thee. Speak for me, Mary; thy Son grants what thou askest. Take me beneath thy shelter, and it is enough; because with thee to guard me I fear no ill. No, not my sins; because thou wilt obtain God's pardon for them: no, nor yet devils; because thou art far mightier than hell: no, nor my Judge Jesus Christ, for at thy prayer He will lay by His wrath. Protect me, then, my Mother; obtain for me pardon of my sins, love

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of Jesus, holy perseverance, a good death, and paradise. Too true, I merit not these graces; yet do thou only ask them of our God, and, lo, they shall be mine. Pray, then, to Jesus for me. Mary, my Queen, in thee I trust; in this trust I rest, I live; in this trust I hope to die. Amen.

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Devotions for Mass.

A Method of Assisting at the Holy Sacrifice of the Altar by Following the Ordinary of the Mass.

INSTRUCTION.

Holy Mass is the perpetual sacrifice of the New Law, instituted by Christ Himself, at the Last Supper, in which sacrifice our divine Saviour offers Himself up, by the hands of the priest, to His heavenly Father in an unbloody manner under the species of bread and wine, as He offered Himself in a bloody manner on the cross. Holy Mass was instituted by Christ Himself, when, at the Last Supper, He took bread, blessed it and gave to His apostles, saying, "Take ye and eat: This is My body." In like manner He took the chalice also, saying, "This is My blood of the New Testament, which shall be shed for many unto the remission of sins" (Matt. xxvi. 26; 1 Cor. xi. 25). Christ could not have spoken more explicitly of the sacrifice of His body and blood. He moreover commanded His apostles to do the same that He had done, saying, "Do this for a commemoration of Me." This sufficiently proves the sacrificial character of holy Mass.

Holy Mass was instituted (1) as a sacrifice of *adoration*, by which we acknowledge our dependence on God as the Ruler over life and death; (2) as a sacrifice of *praise and thanksgiving* for the benefits conferred on us; (3) as a sacrifice of *reparation* for our sins and negligences; (4) as a sacrifice of *impetration*, to implore of Him the grace necessary for our salvation. Assisting at holy Mass, you should have this fourfold intention. If you desire to implore

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other benefits from God by it, do not forget to have also this intention. And as holy Mass is offered up not only for the living, but also for the faithful departed, you should every time remember also the souls in purgatory, especially your relatives and friends; for Our Lord says, "Blessed are the merciful, for they shall obtain mercy" (Matt. v. 7).

RULES FOR ASSISTING AT MASS.

These rules indicate the attitude which the Church desires as most suitable to the various parts of Mass. They do not bind so strictly as to make it a sin to depart from them for sufficient reasons.

At Low Mass.—Rise when the priest goes to the altar. Kneel from the beginning to the end of the Mass, except during the Gospels.

At High Mass.—Rise when the priest goes to the altar. Kneel when Mass commences. Rise at the *Gloria*. Sit when the priest is seated. Rise when the priest kisses the altar. Stand while the prayers are sung. Sit during the reading of the Epistle. Rise for the Gospel, after which remain standing while the priest recites the *Credo*, and genuflect with him at the words, "*Et incarnatus est*," etc. Sit when the priest is seated, but kneel on both knees while the choir sings, "*Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est.*" Rise when the priest kisses the altar, and remain standing till the priest has sung the *Oremus*. Sit till the priest commences to sing, "*Per omnia sæcula sæculorum.*" Stand during the Preface. Kneel from the *Sanctus* till after the second ablution. Sit till the priest kisses the altar. Stand during the last prayers. Kneel to receive the blessing. Stand during the last Gospel.

The Asperges Me.

Before High Mass on Sundays, the priest sprinkles the people with holy water, to remind them of the purity with

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which every one should appear before God. You may say, meanwhile, the following

PRAYER.

O Almighty Lord of heaven and earth, behold I, a wretched sinner, presume to appear before Thee this day, to offer up to Thee by the hands of this Thy minister, and by the hands of our High-Priest, Jesus Christ, Thy Son, the sacrifice of His body and blood, in union with that sacrifice which He offered Thee upon the cross: (1) For Thine own honor, praise, adoration, and glory; (2) In remembrance of His death and passion; (3) In thanksgiving for all the blessings bestowed by Him on His whole Church, whether triumphant in heaven, or militant on earth, and especially for those bestowed on me, the most unworthy of all; (4) For obtaining pardon and remission of all my sins, and those of all others, whether living or dead, for whom I ought to pray; and lastly, for obtaining all graces and blessings both for myself and the whole Church, and for the relief and release of the souls in purgatory. Amen.

PRAYERS DURING MASS.

On entering the church, piously sign yourself with holy water; then, after having profoundly adored Jesus Christ present in the Blessed Sacrament, follow the Priest in saying:

In the name of the Father, and of the Son, etc. Amen.

Anth. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

Psalm xlii. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

R. For Thou art God, my strength; why hast Thou

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cast me off, and why do I go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth; they have conducted and brought me unto Thy holy hill, and into Thy tabernacle.

R. And I will go in to the altar of God, to God Who giveth joy to my youth.

P. To Thee, O God, my God, I will give praise upon the harp; why art thou sad, O my soul? and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him, the salvation of my countenance and my God.

P. Glory be to the Father, and to the Son, etc.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

P. I will go in to the altar of God.

R. To God, Who giveth joy to my youth.

Here the Priest says the *Confiteor*, and the people reply:

R. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess to Almighty God, to blessed Mary, ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, O Father, to pray to the Lord our God for me.

After the *Confiteor* has been said by the people:

P. May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

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R. Amen.

P. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

P. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest goes up to the altar, saying :

Take away from us our iniquities, we beseech Thee, O Lord ; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ Jesus Our Lord. Amen.

We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

THE KYRIE ELEISON.

Kyrie eleison (*three times*).	Lord have mercy on us.
Christe eleison (*three times*)	Christ have mercy on us.
Kyrie eleison (*three times*).	Lord have mercy on us.

Afterwards standing at the middle of the altar, extending, and then joining his hands, he says the

GLORIA IN EXCELSIS.

Gloria in excelsis Deo ; et in terra pax hominibus bonæ voluntatis. Laudamus Te ; benedicimus Te ; adoramus Te ; glorificamus Te. Gratias agimus tibi propter mag-	Glory be to God on high, and on earth peace to men of good will. We praise Thee ; we bless Thee ; we adore Thee ; we glorify Thee. We give Thee thanks

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nam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe ; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis ; qui tollis peccata mundi, suscipe deprecationem nostram ; qui sedes ad dexteram Patris, miserere nobis. Quoniam Tu solus sanctus. Tu solus Dominus : Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son, O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us : Who takest away the sins of the world, receive our prayers Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy ; Thou only art the Lord ; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

PRAYER.

Eternal Father ! relying on the promise made us by Thy Divine Son, when He said : "Amen, amen, I say to you : if you ask the Father anything in My name, He will give it you" (John xvi. 23), I ask of Thee, in the name of Jesus Christ, pardon of all my sins, the gift of Thy holy love, perseverance in grace, the perfect accomplishment of Thy will, and the happiness of being with Thee and blessing Thee eternally in paradise. Amen.

EPISTLE.

If I speak with the tongues of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have all faith so that I could remove mountains and have not charity, I am noth-

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ing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away (1 Cor. xiii.).

GOSPEL.

Jesus taught His disciples, saying to them: Blessed are the poor in spirit. for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for great is your reward in heaven (Matt. v.).

THE NICENE CREED.

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

Et in unum Dominum

And in one Lord Jesus

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Jesum Christum Filium Dei unigenitum; et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine; Deum verum de Deo vero; genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine, ET HOMO FACTUS EST. [*Here kneel.*] Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in cœlum, sedet ad dexteram Patris. Et iterum venturus est cum gloria judicare vivos et mortuos, cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et ex-

Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made, consubstantial with the Father, by Whom all things were made Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, AND WAS MADE MAN [*Here kneel.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures. And ascended into heaven, sitteth at the right hand of the Father, and He shall come again with glory to judge both the living and the dead: of Whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and Life-giver, Who proceedeth from the Father and the Son Who together with the Father and the Son, is adored and glorified: Who spoke by the prophets. And one, holy, catholic, and apostolic Church. I confess one baptism for the remission of

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pecto resurrectionem mortuorem, et vitam venturi sæculi. Amen.

sins. And I look to the resurrection of the dead, and the life of the world to come. Amen.

OFFERTORY.

While the Priest offers the Host:

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

The Priest puts wine and water into the chalice:

O God, Who in creating human nature didst wonderfully dignify it, and has still more wonderfully renewed it; grant that, by the mystery of this water and wine, we may be made partakers of His divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, Our Lord; Who liveth and reigneth with Thee in the unity of, etc.

While the Priest offers the chalice:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that, in the sight of Thy divine majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

The Priest washes his fingers:

I will wash my hands amongst the innocent; and will compass Thy altar, O Lord.

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That I may hear the voice of Thy praise; and tell all Thy wondrous works.

The beauty of Thy house I have loved, O Lord; and the place where Thy glory dwelleth.

Take not away my soul with the wicked; nor my life with bloody men.

In whose hands are iniquities; their right hand is filled with gifts.

But I have walked in my innocence: redeem me, and have mercy on me.

My foot has stood in the direct way; in the churches I will bless Thee, O Lord.

Glory be to the Father, etc.

When the Priest bows down:

Receive, O Holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and in honor of the Blessed Mary, ever virgin, of Blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints, that it may be available to their honor and our salvation; and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through, etc.

ORATE FRATRES.

The Priest says:

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

SECRET PRAYER.

O God! graciously hear us, that by virtue of this sacrament Thou mayest defend us from all enemies,

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both of body and soul, and give us grace in this life and glory in the next. Through Jesus Christ, Our Lord. Amen.

PREFACE.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens, æterne Deus, per Christum Dominum nostrum ; per quem majestatem tuam laudant angeli, adorant Dominationes, tremunt Potestates ; Cœli cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant; cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, Eternal God. Through Christ Our Lord ; through Whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted with suppliant confession, saying :

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua. Hosanna in excelsis ! Benedictus qui venit in nomine Domini ! Hosanna in excelsis !

Holy, holy, holy, Lord God of Sabaoth. Heaven and earth are full of Thy glory. Hosanna in the highest ! Blessed is He that cometh in the name of the Lord ! Hosanna in the highest !

DURING THE CANON.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, Our

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Lord [*he kisses the altar*], that Thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which, in the first place, we offer Thee for Thy Holy Catholic Church, to which vouchsafe to grant peace: as also to protect, unite, and govern it throughout the world, together with Thy servant, [N.], our Pope, [N.], our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

We also recommend to Thee, Lord, all those whom justice, gratitude, and charity oblige us to pray for; all those here present, particularly [N. and N.]. And in order, dear Lord, that our homage may be the more agreeable to Thee, we unite it with that of the glorious Mary, ever virgin, Mother of Our Lord Jesus Christ, and with that of all the apostles, martyrs, and saints who have lived and died in this holy faith which we profess, and this only Church in which we live.

My God, why have I not, at this moment, the inflamed desires with which the holy patriarchs desired the coming of the Messias! Why have I not their faith and love! Come, Lord Jesus, come, beloved Redeemer of the world, come and accomplish that mystery which is the sum of all Thy marvels. He is coming, the Lamb of God; behold the adorable Victim by Whom the sins of the whole world are effaced.

ELEVATION OF THE HOST.

Eternal Father, I now offer Thee all the virtues, the actions, the affections of the heart of Thy dear Jesus. Accept them, and by His merits, which are all mine—for He has given them to me,—grant me the graces which Jesus asks Thee for me. With these merits I thank Thee for the many mercies which Thou hast shown me; with these I satisfy for what I owe Thee for my sins; through these

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I hope for every grace from Thee,—pardon, perseverance, paradise, and, above all, the crowning gift of Thy pure love.

ELEVATION OF THE CHALICE.

Precious Blood of Jesus, wash my soul from all stains. Pure Heart of my Jesus, purify me. Heart most humble, teach me Thy humility. Sweet Heart, communicate to me Thy sweetness. Most merciful Heart, have compassion on me. Most loving Heart, inflame my heart with love!

CONTINUATION OF THE CANON.

How great would be my malice and ingratitude if, after having seen what I now behold, I should consent to offending Thee! My God, I will never forget that which is represented by this august ceremony—the sufferings of Thy Passion, the glory of Thy Resurrection. Thy body bruised for us, Thy blood shed for us, are now really present on this altar.

It is now that we offer before the throne of Thy most excellent majesty a holy, pure, and unspotted Victim, Whom it has pleased Thee Thyself to give us, and of which all others are but a figure. Yes, great God, we dare to say that we have here more than all the sacrifices of Abel, of Abraham, and of Melchisedech; here lies the only Victim worthy of Thine altar, Our Lord Jesus Christ, Thy Son, the only object of Thine eternal delight.

May all those who here partake of this sacred Victim, either sacramentally or spiritually, be filled with heavenly grace and blessing!

Be mindful likewise, O Lord! of Thy servants, [N. and N.], who are gone before us with the sign of faith, and rest in the sleep of peace. Grant them, Lord, in virtue of this sacrifice, an entire deliverance from their pains.

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And grant to us also, we beseech Thee, the same grace when our hour shall come, O Father of infinite goodness! And grant us part and fellowship with Thy holy apostles and martyrs, and with all Thy saints, so that, with them, we may love Thee and glorify Thee to all eternity.

PATER NOSTER.

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo et in terra. Panem nostrum, quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us: and lead us not into temptation.

Sed libera nos a malo.

But deliver us from evil.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the intercession of the blessed and glorious Mary, ever virgin, Mother of God, together with Thy blessed apostles Peter and Paul, and Andrew and all the saints [*making the sign of the cross on himself with the paten, he kisses it, and says*], mercifully grant peace in our days, that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son, Our Lord. Who with Thee in the unity of the Holy Ghost liveth and reigneth God.

V. World without end. *R.* Amen.

May this mixture, and consecration of the body and blood of Our Lord Jesus Christ, be to us that receive it effectual to eternal life. Amen.

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AGNUS DEI.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, grant us Thy peace.

Lord Jesus Christ, Who saidst to Thy apostles, My peace I leave you, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: Who livest, etc. Amen.

Lord Jesus Christ, Son of the living God, Who, according to the will of Thy Father, through the co-operation of the Holy Ghost, hast, by Thy death, given life to the world: deliver me by this Thy most sacred body and blood from all my iniquities, and from all evils: make me always adhere to Thy commandments, and never suffer me to be separated from Thee: Who livest and reignest with God, the Father, in the unity of, etc. Amen.

Let not the participation of Thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation: but through Thy mercy, may it be a safeguard and remedy both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest one God, forever and ever. Amen.

DOMINE, NON SUM DIGNUS.

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed. [*Three times.*]

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ACT FOR A SPIRITUAL COMMUNION.

My Jesus, I believe that Thou art truly present in the Most Blessed Sacrament. I love Thee above all things and I desire to possess Thee within my soul. Since I am unable now to receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as being already there, and unite myself wholly to Thee; never permit me to be separated from Thee.

How sweet would it be, O my God! were I of the number of those whose sanctity allows them to receive Thee daily! What an advantage, could I, at this moment, possess Thee in my heart, there pay Thee my homage, lay open to Thee my wants, and share in the favors which Thou grantest to those who receive Thee sacramentally. But since I am unworthy, do Thou, O Lord! supply my want of preparation. Pardon me my sins; I, sovereignly detest them, because they are displeasing to Thee. Accept my ardent wish to be united to Thee; cast Thine eye upon me, and purify my soul, that I may soon be fit to receive Thee worthily. But until the arrival of this happy day, I earnestly entreat Thee, O dearest Lord! to make me a sharer in all the advantages which the communion of the priest shall produce in these Thy people. Increase my faith by the virtue of this sacrament, strengthen my hope, fill my heart with love, that it may beat but for Thee and live for Thee alone. Amen.

THE LAST PRAYER.

Thou hast offered Thyself, O Lord! for my salvation; I desire to be sacrificed for Thy glory. I am Thy victim, do with me as Thou willest. Whatever I have I consecrate entirely to Thee. Whatever crosses Thou mayest please to send me, I freely accept and bless; I receive

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them from Thy hand, and unite them with those Thou hast endured for my sake. I am now about to leave Thy temple resolved, with Thy help, to serve Thee faithfully. I will strive to correct my faults, and chiefly that to which I am most inclined. Thy law shall henceforth direct me, and I shall forfeit all, and suffer everything, rather than mortally transgress it.

BENEDICTION.

Bless, O my God, these holy resolutions; bless us all by the hand of Thy minister, and may the effects of Thy benediction remain with us forever. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE GOSPEL ACCORDING TO ST. JOHN.

P. Initium sancti Evangelii secundum Joannem.

A. Gloria tibi Domine.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum: hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est: in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo,

P. The beginning of the holy Gospel according to St. John.

A. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and God was the Word: the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent

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cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hom nem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST (*hic genuflectitur*), et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through Him. He was not the light, but came to give testimony of the light He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*kneel in reverence to the Incarnation*), and dwelt among us; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

A. Deo gratias.

A. Thanks be to God.

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Prayers ordered by His Holiness Pope Leo XIII. to be said kneeling after every Low Mass.

Hail Mary, three times. Then:

SALVE REGINA.

HAIL, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O God, our refuge and our strength, look down with favor upon Thy people who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse, blessed Joseph, of Thy holy apostles Peter and Paul, and all Thy saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners, and for the liberty and exaltation of our holy mother Church. Through Christ Our Lord. Amen.

St. Michael, the Archangel, defend us in battle, be our protection against the malice and snares of the devil. We humbly beseech thee to command him, and do thou, O prince of the heavenly hosts, by the divine power, thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

Indulgence of 300 days.—Leo XIII.

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Method of Hearing Mass by Way of Meditation on the Passion.

THIS method is intended for those who prefer meditation to the recital of vocal prayers.

The Mass is divided into four parts; the first, from the beginning to the Gospel; the second to the Elevation; the third to the Communion of the priest; and the fourth to the end.

In the first part we may consider and honor the heart of Jesus, praying in His agony at the approach of His passion, especially in the Garden of Olives.

In the second, we honor the heart of Jesus humbled and suffering in the various tribunals of Jerusalem, until the time of the scourging at the pillar.

In the third, we honor the heart of Jesus suffering in the scourging and crowning with thorns, and follow Him in the path of suffering until His last sigh on the cross.

In the fourth, we honor the heart of Jesus hidden and buried in the sepulchre.

This manner of hearing has four very precious advantages: The priest is followed throughout the sacrifice, which is a very holy and meritorious way of assisting at Mass. The heart of Jesus is honored in every stage of His passion. We enter into the interior sentiments of His adorable heart, and endeavor to make them our own.

The Mass thus becomes a prayer, and at the same time a very useful and salutary meditation.

If about to communicate at Mass, the manner in which we are thus occupied will be a very good means for receiv-

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ing the grace of the sacrament, and may be continued in the thanksgiving. Bearing this in mind, we have indicated a few points for meditation, leaving to each one the liberty of following them up according as the attraction of grace shall inspire him.

FROM THE COMMENCEMENT OF MASS TO THE GOSPEL.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Heart of Jesus Praying and Suffering.

Thou prayest, Thou dost suffer, O my sweet Saviour, Thy heart experiencing a mortal sadness; suffer me to unite myself to Thy sorrows, and give me a share in Thy deep affliction. Everything that presented itself to Thy mind plunged Thy heart in a sea of bitterness; for Thou didst behold the deplorable state of the world, the crimes and excesses of mankind, the torrent of iniquities which deluged the earth, the multitude of souls which would perish and be cast into hell, the glory of Thy heavenly Father, outraged, the approach of Thy passion and sufferings, and their uselessness with regard to so many sinners, who, notwithstanding the shedding of Thy blood for them, would be lost forever.

O my Saviour, am I not also a cause of sorrow to Thee? Thou lamentest over me, Thou seest the sad state of my soul, my tepidity and negligence, my unfaithfulness and resistance of Thy grace, the little sorrow I have conceived, my little care for amendment, the danger to which I am exposed of dying in so sad a state. Thou lamentest all this, and I am not touched; Thou art afflicted, and I am insensible. Heart of my God, thou prayest, and I know not how to pray; if I pray, it is so ill, with so little attention, fervor, or devotion, that my prayers deserve not to ascend to the

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throne of Thy mercy. My God, teach me how to pray, that at least, in virtue of Thy sacrifice which I offer Thee, my prayer may be pleasing in Thy sight. Yes, my God, in this holy confidence I offer Thee the homage of prayer for the salvation of my soul, whose misery and extreme necessity Thou knowest.

I beseech Thee also to remember all those for whom I ought to pray—my relations, that we may be united much more strongly by the bonds of grace than by those of blood; my friends, that Thou mayst be the bond and centre of our friendship; my benefactors, beseeching Thee to render them a hundredfold the goods which I have received; and the vengeance which I desire for my enemies is, that Thou wouldst visit them with Thy graces. I pray to Thee also, in a particular manner, O my God, for the Church, my tender mother, for the Sovereign Pontiff, and all the clergy. Shed over all Thy abundant benedictions; give to all of us hearts according to Thy heart, uniting us all in the same holy fellowship.

Heart of Jesus, praying and suffering, I adore thee, and beseech thee to unite my prayers with thine.

Heart of Jesus, lamenting and agonizing, I adore thee, and beseech thee to inspire my heart with the same sentiments.

Heart of Jesus, offering thyself in sacrifice to the eternal Father, I adore thee, and beseech thee to offer me in sacrifice with thyself.

FROM THE GOSPEL TO THE ELEVATION.

The Heart of Jesus Humbled and Annihilated.

O my sweet Saviour! with what floods of bitterness is not Thy sacred heart deluged! With what torrents of

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humiliation is it not overwhelmed! Led, or rather dragged, from tribunal to tribunal, from one indignity to another, before judges who are Thy enemies, tied and bound as a slave, accused as a criminal, Thou art judged and condemned as a malefactor, a seducer, a disturber of the public peace.

At the house of Caiphas Thou art given up to insults and the injuries, and affronts of a troop of soldiers, who make Thee undergo the most infamous treatment.

Before Annas Thy face is dishonored by a shameful blow, the most audacious outrage that can be perpetrated amongst men.

By Herod Thou art covered with a white robe in sign of mockery. Thou art treated as a fool before his whole court, who turn into contempt and insult the esteem and admiration of which Thou hast been the object.

By Pilate Thou art placed on a level with a robber and a malefactor, and Thou hast the sorrow to see this infamous wretch preferred before Thee.

Dragged through the streets of Jerusalem, Thou wast obliged to undergo the yells, the cries, and imprecations of the immense populace there assembled, who load Thee with curses and maledictions. O King of glory, what a flood of humiliations overwhelmed Thy heart! but what marvellous virtue Thou dost display! what meekness, what patience, and charity! Thou dost pray for those who outrage Thee. Thou offerest Thy sufferings for those who persecute and afflict Thee.

O adorable Saviour, this sacrifice of Thy heart was necessary in order to repair the glory of Thy outraged Father, to humble the proud exaltation of our minds, to confound the detestable pride with which our hearts are swelled, to make us know the inestimable value of humiliations, to give us in Thy passion a touching example to which we can have nothing to oppose. Even

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on our very altars, to what a condition dost Thou reduce Thyself for the love of us! And yet, O my God, how astonishing and deplorable it is, that notwithstanding so striking an example, pride should still hold dominion over us; for, alas! how much of vanity, self-love, and sensitiveness do we not possess!

My divine Saviour! how much have I not to reproach myself with on this point! I seek only the applause and esteem of men, as if Thine were not sufficient. I can suffer and endure nothing for Thee, Who hast undergone so much for me; the least humiliation afflicts and dejects me; my spirit is rebellious, my heart swells, my whole soul is disturbed and agitated; a cowardly and worthless human respect makes me betray my duty and Thy interests. Oh, how can I call myself Thy disciple, and acknowledge Thee for my Master and my God! Was it necessary, then, O my Saviour and my Lord, that Thou alone shouldst drink of the chalice of humiliations? No, my adorable Master, I will share it with Thee, I will receive it from Thy hands, I will have a part in Thy abasements; and if I have not the courage to meet humiliations, I will at least accept with submission those which Thou shalt send me. From henceforth I offer Thee the sacrifice of my pride and my vanity, in order to unite myself to Thee in Thy annihilations. If nature rebels, or self-love complains, I will follow Thy example and implore Thy grace. This divine example, drawn from Thy heart and passing into mine, will render the chalice of Thy humiliations precious, even consoling to me, and one drop of its bitterness will be sweeter to me than all the deceitful and guilty pleasures of this blind and perverse world.

O Heart of Jesus, saturated with indignities, make me share in thy chalice.

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O Heart of Jesus, steeped in an ocean of sorrows, steep my heart in thy tears.

O Heart of Jesus, plunged in an abyss of humiliations and suffering, destroy my self-love and pride.

FROM THE ELEVATION TO THE COMMUNION OF THE PRIEST.

The Heart of Jesus Suffering and Expiring on the Cross.

Was it necessary, O my Jesus, that after having given up Thy sacred heart to the greatest humiliations, Thy body should be delivered to excessive torments? To what a condition art Thou reduced by Thy terrible scourging! After having fastened Thee to a pillar, they strike Thee violently, discharging repeated blows on Thy virginal flesh. Thy body is bruised, torn, and covered with wounds. Thou art bathed in the torrents of Thy adorable blood, and yet they cease not to strike Thee, and to exercise over Thee all the fury, cruelty, and hatred of which they are capable.

But, O my God, in the midst of these excessive sufferings of Thy body, what are the emotions of Thy heart?

Thou dost suffer with patience, O sweet Saviour, submitting Thyself to Thy heavenly Father, offering to Him Thy torments, begging of Him the forgiveness of our sins, regarding Thyself as a victim sacrificed for our salvation, beholding those torrents of blood with resignation, and even with joy, in order that our sins might be washed away, and that the voice of this adorable blood, rising even to heaven, might obtain grace and mercy for us.

Thou sufferest everything for me, O adorable heart of my Saviour! and yet the least suffering is a torment to me; I fear even the very name of suffering and pain.

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I care so much for my body, seeking its ease and guarding it so carefully, without remembering that it is a body of sin, which I ought to subject to the rigors of penance. Ah! my Saviour, do I not see that by my care in avoiding suffering I increase Thine, rendering those sufferings useless for my salvation?

All Thy sufferings in this cruel scourging, O my Saviour, nevertheless are little else than the commencement of Thy torments. Thy sacrifice must be consummated. I behold Thee loaded with Thy cross, taking the way to Calvary. Suffer me, O my God and Saviour, to follow Thee in spirit, and step in Thy bleeding footsteps. What do I see, great God, what marvellous spectacle does faith present to me! A suffering God! a dying God! a God dying in excess of pain! a God dying for the love of those who cause His death! At such a sight what can I say; how can my heart express the sentiments with which it is filled?

Ah, my Saviour, how eloquently dost Thou preach upon Thy cross the great truths of faith which Thou hast announced to us! How dost Thou make known the greatness of the inexorable justice of God, the excellence and the price of our souls, but, above all, the malice and enormity of sin, the severity and horror of the punishments which are reserved for it in eternity. And they are my sins, O heart of my God, which Thou bewailest, which Thou dost lament upon the cross. They are my sins which led Thee there, which fastened Thee to its wood, which have shed Thy sacred blood, and caused Thy death; and I, my Saviour, am not filled with sorrow at the foot of Thy cross; I wash not my sins in Thy tears and in Thy blood. Ought I not at least to pass my life in sighs and tears, without ceasing, for sorrow that I have offended my God, caused the sufferings of Jesus, rendered myself responsible for His blood,

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and guilty of His death? Thy heart is still open for me upon Thy cross, O Jesus. Thy arms are extended tenderly to receive me, and I return to Thee with sincerity and sorrow.

Every day Thou renewest on our altars, in an unbloody manner, the bloody sacrifice which Thou didst once offer upon Calvary. It is this sacrifice that I offer Thee, as Thou didst offer it to Thy heavenly Father. Suffer me to unite to Thy sacrifice the sacrifice of myself, and especially that of a contrite and humble heart. I beg of Thee to give me a heart broken with sorrow to offer to Thee, and thus render the victim worthy of Thee, worthy to be sacrificed to Thee.

FROM THE COMMUNION OF THE PRIEST TO THE END OF MASS.

The Heart of Jesus Concealed and Buried in the Sepulchre.

Beloved Saviour, Thy body is placed in the sepulchre, the last of the humiliations which Thou hadst to undergo in this world, for humiliation was to accompany Thee even to the tomb. O my soul, what a state of abasement for God made man is this, to be in the world as not there, hidden in the bosom of the earth, surrounded by the shades of death, given up to obscurity in the region of darkness, absolutely destitute of everything, for even the tomb in which Jesus reposes is not His, thus verifying the words He had said of Himself, "The birds of the air have their nests; but the Son of man hath not where upon to lay His head." Yet in this state of humiliation Thou, my Jesus, dost preserve all Thy power.

Behold, my soul, the great example given us for our imitation. St. Paul tells us that we are dead, that our

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life must be "hidden with Jesus Christ in God." Yes, my divine Saviour, in Thy tomb I will learn detachment from the world, forgetfulness of the world, death to the world and to myself, the nothingness of earthly things, the love of retirement, and strict union with God; for Thou shalt take the place of all, O Jesus, when for Thee I have quitted all with heart and mind.

O my God, vouchsafe to accept these resolutions; I renew them in this holy sacrifice, and I offer them to Thee in union with Thine own. I beg of Thee to give me the grace to preserve them in my soul as long as I live, and grant that I may persevere in them until death.

O adorable heart of my Saviour, Thou wast not always in humiliation, suffering, and sorrow. After so many trials and conflicts, Thou didst ascend into heaven, the conqueror of Thy enemies; triumphing over the world, death, and all the powers of hell, Thou art exalted in glory, and seated at the right hand of the heavenly Father.

Heart of my God, I rejoice in Thy glory and Thy triumph. Shall I one day share Thy glory and Thy happiness? It is only through Thee and Thy merits that I can hope for and merit this grace. I beseech Thee to give it me in virtue of the sacrifice which I offer Thee. Thou hast offered Thyself for me upon our altars, receive me one day in Thy sacred tabernacle, in order that I may praise Thee forever with Thy elect; and as a pledge of this happiness, vouchsafe to ratify in heaven the blessing which Thy priest gives us on earth, in the name of the Father, Son, and Holy Ghost. Amen.

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A Method of Assisting at Mass for the Souls in Purgatory.

OFFERING OF THE SACRIFICE.

LORD Jesus, Thou hast recommended us to love one another and Thou hast given us a divine and supreme example of charity in renewing each day on the altar, by a mystic sacrifice, Thy august passion. Deign, then, in the name of this love which has made Thee die for the salvation of all men to apply to the souls who are expiating their faults in the fire of purgatory the infinite merits of Thy precious blood. We acknowledge that, poor and guilty as we are, we are unworthy to supplicate Thee for the souls of our brothers confirmed in grace. But Thou canst do everything, O Jesus! May a ray of eternal truth descend on our spirit, and on our hearts, that are fallen asleep in sin. Teach us to pray. Pour out upon us the divine life contained in Thy adorable heart. Strengthen us in faith, hope, and charity. Jesus, Saviour, always ready to hear us, have pity on the souls who have only their sufferings and our prayers to satisfy Thy justice. Deign to listen favorably to the petitions we humbly make to Thee for their relief and for Thy greater glory. Amen.

Jesus, my God, I love Thee above all things.

50 days' indulgence.—Pius IX., May 7, 1854.

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AT THE BEGINNING OF THE MASS.

O holy Father, we struggle to go to Thee; we are laden with the weight of our iniquities, and our daily falls.

O Son of God! renew in the blood of Thy sacred heart our failing strength. King of Glory, Conqueror of death, triumph over the resistance of our ungrateful and corrupt nature. O Holy Ghost, dissipate the darkness which surrounds our path; purify our lips, our hands, our thoughts, and our hearts; direct towards Thee our desires, our words, and all our actions, that we may be able to do works worthy of eternal recompense.

O Mary Immaculate, thou who art called the Mother of the souls in purgatory, help us to merit for them one look from the merciful face of thy well-beloved Son. Amen.

Show us Thy face, O Lord, and we shall be saved.

60 days' indulgence for this aspiration, made while kissing devoutly a picture of the Holy Face.

AT THE CONFITEOR.

Lord, we have sinned from childhood; the enemy tempts us to withdraw our hearts from Thee, Who art our joy and will be our recompense. The souls that Thou purifiest in the flames of purgatory have transgressed against Thy holy laws. We beg Thee to deign to pardon us our innumerable offences. For them we strike our breasts and cry to Thee: Have mercy on us, O Lord; if Thou turnest away Thy face from us we shall be plunged forever in the shadow of death. Do not let Thy vengeance fall on creatures the work of Thy hands. Do not forget the souls who cannot sin any more, and who groan while waiting and longing for the beatific vision. Amen.

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My Jesus, mercy!

100 days' indulgence.—Pius IX., Sept. 24, 1846.

Sweet Heart of Mary, be my salvation.

300 days' indulgence.—Pius IX., Sept. 30, 1852.

AT THE INTROIT.

Divine Jesus, I rejoice at Thy feet for the great charity which has made Thee open to repentant souls a place of purification and of hope. I rejoice with all the Church militant that in Thy infinite bounty Thou permittest us, who are so poor, so destitute of merit, to work for their deliverance. Deign, we beseech Thee, to grant them the pardon which we humbly beg from Thy mercy. Amen.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
Forever and ever. Amen.

300 days for each recital, and seven years for saying it after Holy Communion. Plenary once a month for those who recite it daily, on the usual conditions and visiting a public church.—Pius IX., January 9, 1854.

AT THE KYRIE ELEISON.

O Adorable Trinity, cast a merciful glance down upon us. Look at these souls whom Thou hast created, and

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who suffer far from Thee an unutterable grief. Look at Thy poor contrite servants humbly supplicating Thee in their behalf. For the sake of the glorious Virgin Mary, Mother of Jesus Christ, and ours also, deign to shorten the sufferings of these desolate souls, and to us all who labor in the miseries of this life grant the grace of salvation.

O Father Almighty, our Creator, have mercy on us! O Son, compassionate Redeemer, plead our cause! O Spirit of Light, enlighten us, in order that we may learn to love and serve God in every thought and action of our life. Amen.

Jesus, meek and humble of heart.
Make my heart like to Thine.

300 days' indulgence.—Pius IX., Jan. 25, 1868.

Sweet Heart of Mary, be my salvation.

300 days' indulgence.—Pius IX., Sept. 30, 1852.

AT THE COLLECT.

My God, Thou art the unfailing friend, the divine Spouse of these wretched souls. They suffer, from the desire of being united to Thee, the most cruel of martyrdoms. Do not hide Thyself any more from their eyes, O Lord! Dispel the darkness which surrounds them, and inebriate them, and all the elect, with the beauty of Thy face. Amen.

O my Lord Jesus Christ! Who, to redeem the world, didst vouchsafe to be born amongst men, to be circumcised, to be rejected, and persecuted by the Jews, to be betrayed by the traitor, Judas, with a kiss, and as a lamb, gentle and innocent, to be bound with cords, and dragged, in scorn, before the tribunals of Annas, Caiphas, Pilate, and Herod; Who didst suffer Thyself to be accused by false witnesses, to be torn by the scourge

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and overwhelmed with opprobrium ; to be spit upon, to be crowned with thorns, buffeted, struck with a reed, blindfolded, stripped of Thy garments ; to be nailed to the cross and raised on it between two thieves ; to be given gall and vinegar to drink, and to be pierced with a lance ; do Thou, O Lord, by these Thy most sacred pains, which I, all unworthy, call to mind, and by Thy holy cross and death, save me from the pains of hell, and vouchsafe to bring me whither Thou didst bring the good thief who was crucified with Thee. Who, with the Father and the Holy Ghost, livest and reignest, God, for ever and ever. Amen.

300 days once daily and plenary indulgence on one of the last three days of the month if 5 Paters, Aves, and Glorias be added in *memory* of the Passion of Our Lord.—Pius VII., *Aug. 25, 1820.*

AT THE EPISTLE.

Charity is agreeable to all who live ; do not prevent it from extending to the dead. Console those who weep. Neglect not to visit the sick ; for it is thus that you will strengthen yourself in charity. In all your actions remember your last end, and you shall never sin. Grant us the grace, O Lord, to put in practice these salutary lessons, in order that our thoughts, our words, *and our* actions, animated by Thy Spirit, *may be worthy to be* offered in sacrifice for our suffering brethren.

Jesus, Saviour of the world, hear me. Thou to Whom nothing is impossible, except not to have compassion on the miserable.*

*Our Lord revealed this prayer to St. Gertrude, and promised to grant all that would be asked of Him with faith through the recital of this prayer.

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AT THE GOSPEL.

At that time Jesus said to the Jews: All those that My Father has given to Me will come to Me; and I will not reject him that comes to Me; for I have come down from heaven, not to do My own will, but the will of Him Who sent Me. Now the will of My Father, Who has sent Me, is that I lose not any of those whom He has given Me, but that I may raise them up upon the last day. The will of My Father, Who has sent me, is that whoever sees the Son and believes in Him shall have eternal life: and I will raise him up in the last day.

My Jesus, mercy.

100 days' indulgence.—Pius IX., Sept. 24, 1846.

O sacrament most holy! O sacrament divine!
All praise and all thanksgiving be every moment thine

100 days' indulgence once a day.—Pius VI., May 24, 1776.

AT THE CREED.

My God, I wish to live and die in the faith of the holy, catholic, apostolic, and Roman Church; in the faith professed by the Blessed Virgin, the apostles, the saints, and the holy souls in purgatory. I beg of Thee to strengthen me in the way of salvation by increasing in me the faith which alone makes man truly great here below, and eternally happy in heaven above. Amen.

My God, I believe in Thee because Thou art truth itself.

I hope in Thee because Thou art faithful to Thy promises.

I love Thee because Thou art infinitely perfect.

I am heartily sorry for having offended Thee by my sins.

Seven years and seven quarantines each time.

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AT THE OFFERTORY.

We raise our eyes towards Thee, O Jesus, from Whom cometh our hope of salvation. Hear our prayers, and receive the homage of our grateful hearts. Take pity on our departed brethren. We offer ourselves to the divine justice of Thy Father in order to deliver these poor captives detained in purgatory. Be our Guide and Consoler in the painful road we wish to follow with Thee. Most holy Virgin Mary, Queen and Mother of the abandoned, present our prayers to thy beloved Son. Passing through thy hands they will become pure, and will be heard. Pray for us, and for the desolate souls, who implore thy help. Soften their keen torments, we entreat of thee whose tender heart is open to all the unfortunate.

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy, hear and answer me. Amen.

300 days' each time. A plenary indulgence once a month. —Pius IX., July 25, 1846.

AT THE ORATE FRATRES.

I am only a sinner, but in obedience to Thy command, dear Jesus, I dare to intercede with Thee for my captive brethren. Deign by Thy holy sacrifice to appease the justice of Thy Father and open heaven to those poor souls who languish far from Thee. Amen.

Give them, O Lord, eternal rest;

And let perpetual light shine upon them.

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AT THE SANCTUS.

I adore Thee, Most Holy Trinity, Who art the fountain of living water, from which flows on us all good.

In Thee we find "the way, the truth, and the life" John xiv. 6).

In the midst of the trials of my exile on earth, I praise Thee, Most glorious Trinity, living fire which makes the splendor of the saints. In the unspeakable sufferings of expiation, the holy souls praise Thee, O holy and undivided Trinity. O burning flame, which attracts all hearts, in the name of all creatures I praise Thee. One day with the angels, the archangels, the thrones, and the dominations, I will sing the hymn of Thy immortal glory. Amen.

"Holy, holy, holy, Lord God of hosts, the earth is full of Thy glory. Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost."

100 days' indulgence once a day; 100 days' indulgence three times on Sunday, as also on the feast of the Holy Trinity, and daily during its octave. Plenary each month. —Clement XIV., June 6, 1769, and June 26, 1770.

AT THE CONSECRATION.

Adorable Mystery, the angels bow down before this altar and this chalice. The Victim is there Who offers Himself again for the salvation of the world. This Victim is Jesus, Jesus innocent, Jesus Who was crucified for me, crushed under the weight of my crimes. How great Thou art, my Saviour and my God, in this humiliation! How worthy Thou art of our adoration!

Look down, O Lord, from Thy sanctuary and from heaven, Thy dwelling-place, and behold this holy Victim which our great High-Priest, Thy holy Child the

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Lord Jesus, offers up to Thee for the sins of His brethren, and let not Thy wrath be kindled because of the multitude of our transgressions. Behold the voice of the blood of Jesus, our Brother, calls to Thee from the cross. Give ear, O Lord! be appeased, O Lord! hearken, and tarry not for Thy own sake, O God! because Thy name is called upon in behalf of this city, and of Thy people; but deal with us according to Thy great mercy. Amen.

V. That Thou vouchsafe to defend, pacify, keep, preserve, and bless this city.

R. We beseech Thee to hear us.

100 days' indulgence once a day.—Pius IX. Feb. 6, 1877.

AT THE ELEVATION.

O my King, my Master, and my Saviour, the desires of my soul call to Thee, my eyes bathed with tears of repentance dare not gaze at this altar which is the throne of Thy love, and of Thy glory. O Majesty of my God! I sink down into the depths of my misery, and nevertheless I feel that I love Thee. O my Redeemer! I know that Thou possessest every good, and that Thou wishest me to share it. Resist not the ardor of my desires, Thou Whom I ever seek in the darkness and trials of this life. Cast upon Thy penitent children a look of forgiveness, and unite me one day with them, in Thy heart which is life, happiness, and heaven. Amen.

O Sacrament most holy! O Sacrament divine!
All praise and all thanksgiving be every moment thine.

100 days' indulgence once a day.—Pius VI., May 24, 1776.

AT THE ELEVATION OF THE CHALICE.

Listen to the cry of my soul, O Thou Who hast forestalled the desire of my heart! We are all exiles, re-

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ceive our sighs and stretch out Thine arms towards us; give us the strength to fly to Thee. Deliver us from the weight of our sins, which attach us to the earth. Take back all that Thou hast given us, and grant us the precious gift of Thyself. Thou art riches that the robber cannot steal. Thou art the love that never fails, the charity that is never exhausted, the hope which in heaven puts us in possession of a reality, above all that we could desire of sweetness and of magnificence.

O my God! we hunger and thirst for Thy body and blood; we are poor, we beg a crumb from Thy divine table. We die of hunger and thirst on this earth where Thy love is treated with so much coldness. Come Thyself to nourish us, to quench our thirst, and to console us. Amen.

Eternal Father, I offer Thee the precious blood of Jesus in satisfaction of my sins, and for the wants of holy Church.

100 days' indulgence each time.—Pius VII., Sept. 22, 1817.

AT THE MEMENTO FOR THE DEAD.

O my adorable Jesus, Redeemer most loving! I offer Thee all the instruments of Thy cruel and holy passion, all the dolors of the heart of Thy immaculate Mother, all the loving transports of the saints, all the torments of the martyrs, all the good that I can do in my life, with the aid of Thy grace, for the deliverance of the souls of my friends and all the souls in purgatory. Extend to them Thy mercy, O good God, and grant that they may soon be admitted to sing Thy praises and bless Thee forever and ever. Amen.

O good and sweetest Jesus, before Thy face I humbly kneel, and with all the fervor of soul, I pray and beseech Thee to vouchsafe to fix deep in my heart lively senti-

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ments of faith, hope, and charity, true contrition for my sins, and a most firm purpose of amendment; while I contemplate with great sorrow and love Thy five wounds, and ponder them over in my mind, having before my eyes the words which, long ago, David the Prophet spoke in his own person concerning Thee, O good Jesus: "They digged my hands and my feet; they numbered all my bones."

AT THE PATER NOSTER.

Thou wishest me to call Thee Father, O my God! A father is the support and strength of the family; Thou, O God, art the most tender, the most powerful, the most perfect of all fathers; Thou watchest over all the steps of Thy children; Thou turnest them from the paths of injustice; Thou inspirest them with what is good and just; Thou givest them a horror of evil, and when they fall Thou chastisest them Thyself to make them escape eternal punishment. O Father, sovereignly good and just! we cast ourselves into Thy arms, we hide ourselves in Thy paternal bosom, for we are broken-hearted by all the evils that we must suffer in this land of exile. Dry our tears, cheer our poor hearts, and grant the desires of our brethren in purgatory by showing them Thy beauty which rejoices the saints in heaven. Amen.

Eternal Father, we offer Thee the blood, passion, and death of Jesus Christ, the sorrows of Most Holy Mary and St. Joseph for the remission of our sins, the deliverance of the souls in purgatory, the wants of our holy Mother the Church, and the conversion of sinners.

AT THE AGNUS DEI.

Lamb of God, sweet Victim of the crimes of the human race, I fling myself at Thy feet, grieving over all my sins. Have mercy on me, a miserable and ungrateful sinner.

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Have mercy on the holy souls groaning in the bitterness and tediousness of their exile. Have mercy on the entire world, which forgets Thy adorable sacrifice. Lamb of God, have mercy on us! Amen.

Most precious blood of life eternal, price and ransom of the world, whose saving streams nourish and cleanse our souls, ever pleading man's cause before the throne of heavenly mercy! from the depths of my soul I adore Thee: fain would I, were I able, make Thee some compensation for the outrages and wrongs Thou dost ever suffer from men, Thy creatures, and, most of all, from those who, in their rashness, cease not to blaspheme Thee. Who will not bless this blood of infinite value? Who not burn for love of Jesus, Who shed it all for us? What were I but for this blood which hath redeemed me? What hath drawn it from the veins of my Lord to the last drop? Love, assuredly love. O boundless love, which gave to us the saving balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, to all tongues, power to praise, hymn, and thank Thee, now and forever, and throughout all eternity! Amen.

300 days' indulgence once a day.—Pius VII., Oct. 18, 1815.

AT THE COMMUNION.

Holy souls in purgatory, so powerful to obtain for us all necessary graces, ask of God that my purified heart may receive Him worthily. O Jesus, my beloved Host, I will shut the door of my dwelling against the vain noises of the world, and the fleeting affections which could never satisfy the thirst of my heart. Enter, Lord! it is growing late; there remains to me little time to merit Thy mercy, and by my efforts to prove to Thee my love. Deign to contract with my soul an alliance that shall never be dissolved. Clothe it with the robe of innocence.

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and receive it one day at the banquet of eternal bliss, O Thou that I love more than life. My God and my all. Our Father, Hail Mary, Glory be to the Father.

O Sweetest Heart of Jesus ! I implore that I may love Thee more and more.

100 days' indulgence applicable to the souls in purgatory, each time this aspiration is recited with a contrite heart.—Pius IX., Nov. 26, 1876.

AT THE PRIEST'S BLESSING.

O LORD, may Thy blessing extend over all creatures. Bless us poor sinners in our weariness, our difficulties, and our tears. Give us all the strength to ascend the Calvary of life. Bless our resolutions, increase in us the desire we have to love Thee. Bless the souls of our parents, our friends, and our benefactors ; the souls of priests, the souls of the poor, the unknown, the soldiers, and the souls in purgatory; bless in particular those who suffer most and who are the most abandoned. May Thy blessing mitigate the heat of the fire which purifies them, and be a pledge of their speedy deliverance. Amen.

Eternal Father ! we offer Thee the most precious blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand ; and, through its merits and its might, we entreat Thy divine majesty to grant us Thy holy benediction, that, by its power, we may be defended against all our enemies and freed from every ill ; whilst we say, may the blessing of God Almighty, Father, and Son, and Holy Ghost, descend upon us, and remain forever. Amen.

Our Father, Hail Mary, Glory be to the Father.

100 days' indulgence each time, and plenary each month. —Leo XII., Oct. 25, 1823.

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AFTER THE MASS.

My God, deign to apply to the holy souls in purgatory, the fruits of the divine sacrifice, at which Thou hast permitted me to assist with faith and contrition. Grant that I may never lose sight of Calvary and the altar; Calvary where my sins have crucified Thee, and the altar, where Thou daily offerest Thy sacred body and blood to Thy Father for the salvation of sinners and the perseverance of the just. Permit me, my adorable Redeemer, to die sweetly in Thy arms at the end of my life, Thy cross in my hands, and the holy communion as a seal on my heart. Amen.

We beseech Thee, therefore, come to the aid of Thy servants that Thou hast redeemed by Thy precious blood.

All the faithful who wear the Red Scapular of the Passion of Our Divine Lord, can gain 200 days' indulgence, by kissing respectfully this scapular and saying the above prayer.

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A Method of Assisting at Mass in Honor Specially of the Blessed Sacrament,

PARTICULARLY ADAPTED FOR COMMUNION-DAYS.

INTRODUCTORY PRAYER.

O HOLY Tabernacle! thou dost enclose the precious Bread of Heaven, the Food of Angels, the eucharistic manna of the soul. O Jesus, hidden in the Tabernacle! I acknowledge Thee as my God, my Lord, and my Saviour! I adore Thee profoundly, with the angels who surround Thy throne of mercy; I praise Thee; I bless Thee; I thank Thee for Thy tender mercies. Oh! shall I be so happy to-day as to have this heavenly food repose upon my tongue and nourish my languishing soul? Dear Jesus! My heart and my thoughts are known to Thee. Thou knowest that I am sorry for all the sins by which I have offended Thy goodness and infinite perfections. Thou knowest that I love Thee, and that I desire most earnestly to be united to Thee in holy communion. Oh! keep my mind on Thee alone; drive away all other thoughts, that I may think of Thee only. My guardian angel, now at my side, help me; teach me how to speak to Jesus and how to get the most fruit from Holy Mass and Holy Communion. I wish to model my life in accordance with the life of Jesus, and to make reparation to His adorable goodness and mercy for all the sacrilegious communions, irreverences, and profana-

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tions, which have been committed against Him in the sacrament of His love.

O Father of mercies! Who, not content that Thy only begotten Son should have been once offered a bleeding Victim on the cross for our salvation, wouldst have the same most acceptable oblation daily repeated in an unbloody manner upon our altars, to apply to our souls the fruit thereof, grant that we may assist at this sublime sacrifice with such reverence, attention, and love as to partake most plentifully of the fruits it is intended to produce in us, through the same Jesus Christ, Our Lord. Amen.

Holy Mary, Mother of God, St. Thomas Aquinas, St. Alphonsus, St. Aloysius, St. Gertrude, St. Mechtilde, St. Teresa, St. Margaret Mary of Alacoque—ye great saints and lovers of Jesus in the Most Holy Sacrament, pray for me!

AT THE BEGINNING OF MASS.

O my God! This is the same sacrifice that Christ, Thy Son, offered to Thee on Calvary, not now in pain and death, but still the very same body and blood in the Blessed Sacrament. With Him I offer Thee this holy Mass, (1) to adore Thee, the Lord of all things; (2) to thank Thee for all Thy goodness to me; (3) to ask Thee to forgive me my sins, and, finally, to beg of Thee the graces I may need. I offer it, too, that I may make a good communion.

AT THE INTROIT.

When Moses, the holy patriarch and leader of Israel, approached the burning bush in which God appeared to him, he heard the voice of the Lord, saying: "Come not nigh hither, put off the shoes from thy feet; for the place whereon thou standest is holy ground" (Ex. iii. 5).

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The Divine Majesty was concealed in the green, yet burning, bush. So in the Holy Eucharist the splendor of the God-Man is veiled under the appearances of bread. Like Moses, I stand on holy ground. I wish to approach Jesus, the Holy of holies. But I will first put off the shoes from my feet; I will cast off the dust of the world; I will throw aside all cares and distractions. O God! give me the purity and holiness necessary to approach the Holy Table in a worthy manner. Lord! I am a poor sinner. I am heartily sorry for all the sins of my life, because by them I have offended Thee, Who art infinitely good and deserving of all my love. *Kyrie Eleison!* Have mercy on me! according to Thy great mercy; and according to the multitude of Thy mercies, blot out my iniquities.

GLORIA IN EXCELSIS DEO.

"Glory to God in the highest, and on earth peace to men of good will." Thus sang the angels when Christ, the Saviour of the world, was born at Bethlehem. The pious shepherds came and joyfully adored the divine Infant in the manger. From distant lands the Magi, the holy Three Kings, hastened to lay their tribute of respectful homage at the feet of the incarnate Son of God. O Lord, we also give Thee praise. We bless Thee! we adore Thee! we render Thee thanks for all the benefits which Thou hast lavished upon us through Thy Incarnation, through Thy death on the cross, and through the institution of the Most Holy Sacrament of the Altar. O Jesus, Lamb without spot, Who takest away the sins of the world, have mercy on us! For Thou only art holy, Thou only art the Lord, Thou only, O Jesus Christ, with the Holy Ghost, art most high, together with and in the glory of God the Father.

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AT THE COLLECTS.

Let us Pray.

O God, Who, under a wonderful sacrament, hast left us a memorial of Thy Passion, grant, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood that we may ever feel within us the fruit of Thy redemption, Who livest and reignest with the Father in the unity of the Holy Ghost, world without end. Amen.

AT THE EPISTLE AND GOSPEL.

O eternal Father of my Lord and Saviour Jesus Christ, I believe all Thou hast taught in the Sacred Scriptures, and all Thou hast told us in the Holy Gospels about the body and blood of Thy divine Son in the Blessed Sacrament. I believe that at the Last Supper Jesus took bread and wine into His hands, and blessed them, and by His almighty power, changed the bread and wine into His own body and blood, and gave it to the apostles, Himself giving them the holy communion. So also I believe that soon on the altar the bread and wine will be changed into the body and blood of Jesus, which I shall receive in the holy communion. O my God, make me fit for this great happiness.

CREDO.

An Act of Faith, Adoration, and Love.

O my God, I firmly believe that Thou art really, truly, and substantially present, as God and Man, with soul and body, with flesh and blood, in the Most Holy Sacrament of the Altar. I salute and adore Thee, sacred Host, Bread of Angels, Sanctuary of the Divinity. My faith teaches me that Thou, O God, art present under the

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sacramental species. I believe that these frail appearances conceal from us Thy humanity united to Thy divinity. And though, indeed, this sublime mystery surpasses my understanding, I revere it with joy and contemplate it with respect. I am ready also to give my life as a witness to this truth.

My dear Lord Jesus in the Holy Eucharist, I love Thee. Forgive my past indifference, my coldness and neglect towards the sacrament of Thy love. Grant that I may love Thee more and more generously. My kind Jesus, I wish by my presence at Mass this morning to honor the wound in Thy sacred heart, in order that through it Thou mayest pour Thy blessings, according to Thy good pleasure, on Thy friends and mine. Pardon my sins; establish Thy kingdom in my heart; reign therein supremely. Raise a barrier against the spirit of the world; grant me the grace of perseverance to the end in detachment from creatures and in the flight from evil. Teach me to transform my actions into as many acts of love, so that after having known and loved Thee here below, by the light of faith, I may behold Thee face to face in all Thy glory, and love Thee in heaven for all eternity.

OFFERTORY.

Present yourself to God, begging of Him to effect an entire change in your heart.

O Jesus, Thou art all-powerful, and it is this power which, through the words of Thy priest, changes bread into Thy body, and wine into Thy precious blood. O my good God, do Thou work a like change in me, that no longer of this world as I have hitherto been, I may become truly spiritual; that I may seek after and relish only the things of God; that grace, virtue and heaven may be in my eyes the only true and solid goods; that,

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animated with Thy sentiments, O my Jesus, I may be transformed into Thee, that Thou mayest dwell in me, and in all those who participate with me in the blessings of Thy love. Almighty God, receive my heart; I unite it to the sacrifice Thou makest of Thyself; I place it in Thy hands; transform and consecrate it. Say only one word, and it shall be entirely changed for the future, following only the sweet impulse of Thy grace, which shall make it love virtue. With this offering of my heart, O my God, I consecrate to Thee my mind, that it may know Thee; my body, that it may be employed in Thy service; my whole self, that so I may one day find myself absorbed in Thee.

AT THE SECRET PRAYERS.

Graciously hear us, O God, that, by virtue of this Sacrament Thou mayest defend us from all enemies both of body and soul, and give us grace in this life and glory in the next, through Jesus Christ, Our Lord. Amen.

AT THE PREFACE.

Let us give thanks to the Lord, our God! For it is meet and just. I give Thee thanks, my divine Saviour, for the institution of this most wonderful Sacrament, in which Thou hast bequeathed to us the most precious treasure of grace, as a perpetual remembrance of Thy boundless love and bitter sufferings. I give Thee thanks for the numerous graces that I have received through this Sacrament at Mass, Holy Communion, Benediction, and in my visits before the Tabernacle. Great is the cost at which Thou hast redeemed us, and by which Thou didst desire to gain our love. And shall there be any among men who believe in Thee and not love Thee? I comfort myself with the thought that Thou art the love of all the

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souls of the saints, the love of Mary, the love of Thy Father; but, O my God, how many are there who will not know Thee, and how many who know Thee and yet will not love Thee! Infinite Love, make Thyself known, make Thyself loved. Ah, that I could by my blood and my death make Thee loved by all!

AT THE CANON.

In this holy sacrifice, O Lord and Saviour, Jesus Christ, Thou art the Mediator between the heavenly Father and sinful man; Thou art the High-Priest appointed for man to present his petitions to his God. Therefore I implore Thee to hearken to my prayer, not only for myself but also for all for whom I am in charity bound to pray. Obtain for us through this holy sacrifice the remission of our sins, mercy, and reconciliation with the heavenly Father; imbue us with strength and valor in the warfare against the enemies of our soul; give us fortitude and fidelity in the pursuit of virtues; aid us in the practice of all good works, and bless us with the grace of final perseverance. Permit me to offer my supplications for the peace and prosperity of Thy holy Church; bless and protect the Holy Father, Thy vicar on earth; have mercy on the bishops, priests, and all who labor in Thy vineyard; animate them with zeal for the sanctification and salvation of souls who have been purchased by Thy blood. Inflame their hearts with apostolic zeal; render their lives as holy as the law they inculcate; make them all according to Thine own divine heart, and let their light so shine before men that they, seeing their good works, may glorify the Father Who is in heaven. Pardon the sinners and convert all to the true faith. O ye holy apostles, martyrs, and virgins, whom the Church remembers in the Canon of the Mass,

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offer up your mighty intercession for us all in union with the holy sacrifice and with our prayers. And do Thou, O divine Saviour, graciously condescend to come now upon our altar, to bless Thy servants who kneel before Thee in profound adoration.

AT THE ELEVATION OF THE HOST.

" O thou Memorial of Our Lord's own dying !
O Living Bread ! to mortals life supplying,
Make me believe Thee ever more and more;
In Thee my hope, in Thee my love to store.
Make Thou my soul henceforth on Thee to live;
Ever a taste of heavenly sweetness give.
Jesus, eternal Shepherd ! hear our cry.
Increase the faith of all whose souls on Thee rely."

AT THE ELEVATION OF THE CHALICE.

O loving Pelican ! O Jesu Lord !
Unclean I am, but cleanse me in Thy blood:
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.
Jesu, eternal Shepherd ! hear our cry;
Increase the faith of all whose souls on Thee rely.

Jesu ! Whom for the present veiled I see,
What I so thirst for, oh ! vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.
Jesu, eternal Shepherd ! hear our cry;
Increase the faith of all whose souls on Thee rely.

Let us adore forever the Most Holy Sacrament.

CONTINUATION OF THE CANON.

Reflect on the happiness you are about to receive, and pray for the faithful departed.

O Majesty of My God, the altar is now the throne of Thy glory; the heavens are opened, the angels surround

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Thee with reverential love; they make amends for our forgetfulness and indifference. And Thou, O Lord, art yet solicitous for my salvation; Thou offerest Thyself to Thy Father as a Victim of propitiation for the sins of the living and the dead, and desirest to unite Thyself to me. Thou invitest me to open my heart to Thee. Oh, how can I have merited Thy love? Alas! I have rendered myself unworthy of it by my sins. O my God, look upon Thy beloved Son, and though Thou seest in me only the image of sin, there is in Him the most perfect sanctity. Thou wilt listen to the voice of His blood, and cure my sick and feeble soul. Grant, O my Saviour, that I may place no obstacle to Thy designs over me; that others who shall receive Thee may obtain the same grace, so that we may all be filled with the abundance of Thy blessings. Be mindful, O Lord, of the souls of the faithful departed; they love Thee, they are very dear to Thee, and yet Thou preventest them from enjoying the glory which awaits them because they still have sins to expiate. May I, by the communion that I am about to receive, and the merits of which I beseech Thee to apply to them, hasten their deliverance. Mayest Thou release them from the prison of purgatory, and grant them refreshment, light, and peace, in the abode of eternal happiness and glory.

AT THE PATER NOSTER.

Thy kingdom come. Reign, my Jesus, reign over my whole soul. May it obey Thee alone, seek Thee alone, desire Thee alone. Away from my heart, ye earthly affections! Come, O ye flames of divine love! come and remain alone to possess and consume me for that God of love Who did die consumed for me.

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AT THE AGNUS DEI.

My Saviour and my God! bring continually to my remembrance, I beseech Thee, all that Thou hast suffered for me, so that I may never more forget to love Thee. O cords that bound my Jesus, bind me to Jesus. Thorns that crowned my Jesus, pierce me with the love of Jesus. Nails that transfixed my Jesus, nail me to the cross of Jesus, that I may live and die united to Jesus. O blood of Jesus, inebriate me with His holy love! O death of Jesus, make me die to every earthly affection! Pierced feet of my Lord, I embrace you; deliver me from hell, which I have deserved. O burning Heart of my Jesus, inflame my poor heart with Thy love.

FROM THE COMMUNION TO THE END OF MASS.

Reflect for some moments, in the bitterness of your soul, on the offences which render you unworthy of receiving the God of all holiness. Humbly acknowledging and sincerely detesting them, join in the *Confiteor*, and endeavor, in the spirit of humility and repentance, to cleanse your soul still more from every stain of sin or imperfection.

O divine Redeemer of my soul! into Thy sacred heart I cast all my offences: they are not more numerous than Thy mercies, nor can they equal the tenderness of that love which invites me to receive Thee.

O Jesus! veiled as Thou art, I acknowledge Thee as my Lord and my God; I adore Thee with all the powers of my soul, and I fervently love Thee with my whole heart.

HYMN BEFORE RECEIVING COMMUNION.

Jesus, Jesus, come to me.

Jesus, Jesus, come to me!
Oh, how much I long for Thee!
Come, Thou, of all friends the best,
Take possession of my breast.

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Comfort my poor soul distressed,
Come and dwell within my breast;
Oh! how oft I sigh for Thee,
Jesus, Jesus, come to me.

Empty is all worldly joy.
Ever mixed with some alloy;
Give me, my true Sovereign Good,
Jesus, Thy own flesh and blood.

Comfort my poor soul distressed,
Come and dwell within my breast;
Oh! how oft I sigh for Thee,
Jesus, Jesus, come to me.

On the cross three hours for me
Thou didst hang in agony;
I my heart to Thee resign,
Oh, what rapture to be Thine!

Comfort my poor soul distressed,
Come and dwell within my breast;
Oh! how oft I sigh for Thee,
Jesus, Jesus, come to me.

After having become the living temple of the Divinity, you should remain for some moments prostrate, as it were, at the sacred feet of your divine Lord. Penetrated with the profound adoration and respect which should result from the presence of the Almighty, produce occasional short acts of faith, hope, gratitude, and principally of love. This may be done in any terms your devotion may suggest, or else by the following prayers:

O divine Lord! Thou hast at length satisfied the earnest desires of my heart. I possess Thee, I embrace Thee; O make me entirely Thine.

O Jesus! Thou Who constitutest the happiness of the blessed! is it possible that Thou art at this moment present in my heart! Yes, I firmly believe that I possess Thee, with all the treasure of Thy merits.

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O most sacred Virgin ! who so long bore and so fervently loved the God I now possess, praise and magnify His goodness. Offer Him for me those joys which filled thy pure soul at the moment of His Incarnation in thy sacred womb, and assist me to make some return for His unbounded mercies.

Remember, O divine Lord ! that one visit from Thee would suffice to sanctify the greatest sinner : permit not, then, that I should receive Thee in vain : let not Thy precious blood fall on my heart, without producing therein the fruits of virtue Thou hast so long expected. Oh, take me out of life this moment, rather than permit me to relapse into sin !

Adorable Lord of heaven and earth ! Thou beholdest in my heart Thy beloved Son ; He is all mine ; His abundant merits belong to me at this moment. I offer them to Thee, O my God ! and in return I ask for the most ardent love, sincere humility, and, above all, the grace never to offend Thee by any mortal sin !

It will be an excellent means of advancing in virtue, to make choice, after your communion, of some one of your faults to correct, at least in part, before you are next to have the happiness of communicating, beginning with those which are against fraternal charity, or which give disedification and bad example. Consider, also, what virtue you most stand in need of ; whether it be attention and respect at prayer ; more caution in avoiding occasions of sin ; more docility and obedience to superiors ; more patience, forbearance, and charity with your companions ; more exactness to truth ; more attention to your improvement, and the good employment of your time, etc. ; and then determine, with God's assistance, to produce a great many acts of the virtue you select, that you may present them to Jesus Christ when He next visits you in the holy communion.

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Let my soul, O Lord! feel the sweetness of Thy presence. Let me taste how sweet Thou art, O Lord! that, being allured by Thy love, I may never sin by running passionately after worldly pleasures. "Thou art the God of my heart and the God that is my portion forever." O Thou Lamb of God, Who takest away the sins of the world, take away from me whatever may hurt me and displease Thee. Give me what Thou knowest to be pleasing to Thee and profitable to myself.

O my God and my All! may the sweet flame of Thy love consume my soul, that so I may die to the world for the love of Thee, Who hast vouchsafed to die upon the cross for the love of me.

THANKSGIVING AFTER COMMUNION.

I return Thee my most fervent thanks, O amiable Jesus! for the blessing I now enjoy; I praise and glorify Thee with all my soul, for the numberless favors I have received from Thy goodness and liberality. I adore Thee now reposing in my breast, O my God, and my All! a thousand times welcome! O most gracious Lord Jesus Christ, how sweet, mild, and merciful art Thou to all those who invoke Thee; for when I had no being, Thou didst create me, when I was Thy enemy, Thou camest from heaven to redeem me; and because *without* Thee I was helpless, Thou hadst given me *Thy sacraments*, with numberless graces, to fortify my weakness, and facilitate my salvation; but to crown all Thy favors, Thou givest me Thy own body and blood for the nourishment of my soul. Thou shouldst retire from me, because I am a sinful creature,—dust and ashes,—the destined food of worms;—yet Thou comest expressly to visit me, and take possession of my whole soul. O Lord,

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my God, how wonderful is Thy name throughout the earth! What return shall I make to the Lord for all He has given to me? O that Thou wouldst fill my lips with praises, that all the days of my life I may sing forth Thy glory, and celebrate Thy wonderful works.

Bless my God for me, O ye angels and saints, thank my Lord for me; love my Jesus for me; and sing forth His praises to supply for my deficiency. When shall the time come, that, disgusted with all earthly things, I shall seek my happiness in Thee alone, O my God! and find rest to my soul? O heavenly manna! O adorable sacrament! O inestimable pledge of God's love to mankind! O standing memorial of Christ's passion and death! O inexhaustible fountain of divine grace! O boundless mercy! O divine charity! O sacred fire ever burning and never decaying! Hail, O merciful Jesus! my only happiness and delight! the joy of my soul, and my portion forever! May my soul be sensible of Thy adorable presence, and may I taste how sovereignly sweet Thou art in the sacrament of Thy love. Purify my heart, O divine Lord! from the dross of all earthly affections; enable me to curb my vicious inclinations, and to withstand the dangerous attacks of my infernal enemy—deign to bestow on me those virtues that will render me pleasing in Thy sight, particularly ardent charity, profound humility, heroic patience, and perfect obedience. O! may I prove the extent of my gratitude by the most constant fidelity in Thy service, and may I rather die than ever again offend Thee by any mortal sin.

O that I could have the happiness of seeing Thee loved and faithfully served by all creatures. Vouchsafe to let the light of Thy countenance shine upon those who are in the darkness of infidelity; and dispel their errors, that they may embrace the truth, and faithfully

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practise all it requires. Grant peace and union to all Christian princes, and preserve us from the dreadful scourges of war, famine, and pestilence. Convert all those who are in the unhappy state of mortal sin, and reconcile those who are at variance. Have mercy on my parents, confessors, instructors, friends, benefactors, and enemies, and mercifully grant them all the graces they stand in need of. Reform all abuses, and remove all scandals from Thy Church. Comfort all that are under any affliction, sickness, or violence of pain. Support those who are under temptation; protect such as are in danger; and grant the grace of a happy death to all those who are in their agony. Extend Thy mercy likewise to the souls of all the faithful departed, and mercifully admit them to the enjoyment of Thy eternal glory. Grant to us all relief in our respective necessities, remission of all our sins, the grace of final perseverance, and life everlasting. Amen.

ACT OF ADORATION.

I humbly adore Thee, O God. I extol Thee, immortal King of Angels! Thou art the perfect image of Thy Eternal Father's substance! Thou art the splendor of His glory! Thou art His powerful word, supporting all things; Thee He has seated at His right hand. Thy throne, O God, is forever and ever; a sceptre of justice is the sceptre of Thy reign. I bow before Thy sacred Majesty: I acknowledge, with the sincerest gratitude, that Thou art my Redeemer, my Creator, and the supreme Arbiter of my eternal destiny. I desire to humble myself as profoundly for Thy sake, as Thou art humbled for my love in the centre of my soul; and to consecrate to the glory of Thy name the whole extent of my being.

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PRAYER OF ST. THOMAS AQUINAS.

I give Thee thanks, eternal Father! for having, out of Thy pure mercy, without any deserts of mine, been pleased to feed my soul with the body and blood of Thy only Son, our Lord Jesus Christ. I beseech Thee, that this holy communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith; encourage me in all that is good; deliver me from my vicious customs; remove all concupiscence; perfect me in charity, patience, humility, and obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible; perfectly moderate all my inclinations, closely unite me to Thee, the true and only good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt one day admit me, though an unworthy sinner, to be a guest at that divine banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the saints, through the same Jesus Christ Our Lord. Amen.

AN ACT OF SUPPLICATION OR PETITION.

Since Thou hast been pleased, O most loving Jesus, to come and dwell within my heart, shall I have any doubt of Thy good will in granting me the favors which I beg of Thee? Shall He, who has with such liberality given me Himself, refuse to give me His gifts? This is not possible, O dearest Jesus, and hence I feel the strongest confidence of obtaining all from Thy goodness. I confess, O Lord, that I deserve nothing; but the more undeserving I am of Thy grace, the more is Thy goodness glorified in bestowing them upon me. I ask then,

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O most loving Redeemer of my soul, a full pardon and remission of all my sins, which I once more detest and abominate with all my heart. And in regard to the great punishment which is due to me for them, I desire to gain all the indulgences that I can, beseeching Thee of Thy goodness to give me the grace to do so.

By Thy most precious Blood, which, united to Thy Body, Soul, and Divinity, I have this morning received, I beg of Thee with all humility to wash once more my heart and cleanse it from all spot and defilement. Create, O my Jesus, a pure and clean heart within me, and grant me a new spirit truly just and upright. Fill it with all the gifts of Thy Holy Spirit, and adorn it with every virtue; but especially with humility, patience, meekness, and penance. Detach this heart from all created things, fashion it after Thine own heart, and unite it forever to Thyself with the bonds of perfect charity. Give me strength and courage to resist bravely all temptations until death. I purpose and promise to banish them at once, and to avoid every occasion of them: but Thou knowest that of myself I can do nothing, and therefore I implore the strength of Thy blood and of Thy help.

I beseech Thee to engrave upon my heart so lively a remembrance of Thy passion and death, and of Thy most bitter sorrows also, O dearest Mother, that nothing henceforth may blot them from my memory; but that they be my continual meditation night and day; so that henceforth and to my last breath I may dwell on Calvary at the foot of Thy cross, in company with our dear Lady of Sorrows.

I beseech Thee, too, my dearest Lord, most earnestly, to give me the grace to free myself once for all from the passion which most predominates in me, and the sin I most often fall into. (*Here mention the particular pas-*

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sion, or sin, or fault.) I ask moreover for those temporal graces Thou knowest to be most expedient for me for Thy greater glory and the salvation of my soul: and lest I should err in asking for what might be injurious for me, I leave it entirely to Thee, and trust in Thee, who alone hast goodness and infinite wisdom, to give me what Thou knowest to be best for me. To all these graces add that highest and most precious gift, the crown and perfection of all Thy other gifts, the grace of final perseverance. Do Thou Thyself, my Jesus, ask it of Thine eternal Father: show Him Thy wounds: offer Him Thy most precious blood: and then I shall be sure of being heard, because Thou hast said Thyself, that whatsoever I shall ask the heavenly Father in Thy name shall be granted unto me. I ask Thee, O my Jesus, before Thou leavest me, to give me Thy blessing. I recommend my soul to Thee for the whole of my life and in the hour of death. Every day, every hour, every moment, I am rapidly getting nearer to that time. Preserve me then from all temptations, and give me grace to overcome them—and grant me the assistance of Thy most dear Mother and mine, the Holy Virgin—and, above all, do not let me, in punishment for my sins, and especially for my irreverences towards the Most Holy Sacrament, and for my unworthy communions—do not let me, I beseech Thee, depart this life without having first received with proper disposition the Most Holy Sacraments.

[You may add here any particular petitions which your heart may suggest to you to make to Jesus, in behalf of your neighbor. Do not forget to pray for the Holy Church, for the Sovereign Pontiff, for all superiors, ecclesiastical and secular, and pray Him to give them the true spirit of their holy vocation. Pray for your confessors, instructors, relations, friends, and benefactors, for the afflicted, the

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sick, and those in their agony. Recommend all poor sinners, and pray for their conversion and salvation. Do not forget to pray for heretics and infidels, beseeching God to enlighten them and give them grace to embrace the true faith ; also for our own beloved country and for the holy souls in purgatory.]

ACT OF OFFERING.

I should indeed be ungrateful, O my Jesus, if after Thou hast given me Thyself in this Holy Communion, I were to delay an instant in giving myself entirely to Thee. I offer Thee, O my most loving Jesus, and I give Thee all my liberty, with all my soul. I offer Thee my intellect, that, sanctified by Thee, it may be occupied night and day in the consideration of Thy passion and death, and Thy divine attributes. I give Thee my memory, that I may ever have in remembrance the infinite mercies which Thou hast shown me. I give Thee my will, that, by virtue of Thy holy love, I may be entirely transformed to the divine will, and wish for nothing but what Thou willest, and reject everything that is displeasing to Thee. I give Thee my whole self, to be sanctified by Thee in soul and body; and I intend by this offering to make an entire, irrevocable, and eternal sacrifice of myself and all that belongs to me. I offer and consecrate to Thee this poor heart of mine, filled with the desire of making amends, by proportionate love, for the infidelities of my past life. O my dear Jesus, detach my heart from creatures, unite it perfectly to Thine own, and hiding it within the loving wound of Thy side, imprint on it the memory of Thy sad passion, and of the sorrows of Thy most holy Mother; so that, by frequent meditation on these mysteries, I may be filled with sorrow for my past sins, and for the time to come, faithfully correspond to Thine infinite love.

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I offer Thee all the senses of my body, particularly my eyes and my tongue; grant that henceforth I may never more offend Thee by them. I offer Thee my thoughts, words, and deeds. My Jesus, I desire to unite all I have offered Thee to the merits of Thy most holy passion and death, and the merits of my Mother Mary and all the Saints. I offer Thee the good works I have done as well as those I shall ever do in the whole course of my life, and I now make the intention of doing them all for Thy greater glory, and in preparation and thanksgiving for the most holy sacraments. I offer Thee all the acts of adoration, love, and thanksgiving, which Thou didst offer to the eternal Father in the institution of the Blessed Sacrament, and during Thy whole life on earth, together with those which our dear Lady, the holy apostles, and all the saints have ever offered Thee. May they supply for my defects in that adoration which I neither know how nor am able, though I earnestly desire it, to offer Thee.

O Sacrament Most Holy! O Sacrament Divine!
All praise and all thanksgiving be every moment Thine.

PRAYER TO PATRON SAINT.

O blessed Saint.....whose name has been conferred upon me, and under whose patronage I have placed myself, obtain for me grace to fulfil the holy resolutions I have this day made. Help me, by thy powerful intercession, to lead a life conformable to the sacred character I have received, and to imitate the virtues for which thou wast so remarkable. Protect me through all the perils of life, and abandon me not at the awful hour of death. Amen.

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THE HOLY NAME OF JESUS.

Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far it is to see,
And on Thy beauty feast.

No sound, no harmony so gay,
Can art or music frame;
No thoughts can reach, no words can say,
The sweets of Thy blest name.

Jesus, our hope, when we repent,
Sweet source of all our grace;
Sole comfort in our banishment,
Oh! what when face to face!

Jesus, that name inspires my mind
With springs of life and light;
More than I ask in Thee I find,
And languish with delight.

No art or eloquence of man
Can tell the joys of love;
Only the saints can understand
What they in Jesus prove.

Thee then I'll seek retired apart,
From world and business free;
When these shall knock, I'll shut my heart,
And keep it all for Thee.

Before the morning light I'll come,
With Magdalen, to find,
In sighs and tears, my Jesus' tomb,
And there refresh my mind.

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My tears upon His grave shall flow,
My sighs the garden fill;
Then at His feet myself I'll throw,
And there I'll seek His will.

Jesus, in Thy blessed steps I'll tread
And walk in all Thy ways:
I'll never cease to weep and plead
To be preserved in grace.

O King of love! Thy blessed fire
Does such sweet flames excite,
That first it raises the desire,
That fills it with delight.

Thy lovely presence shines so clear,
Through every sense and way,
That souls which once have seen Thee near
See all things else decay.

Come, then, dear Lord, possess my heart,
Chase thence the shades of night;
Come, pierce it with Thy flaming dart,
And ever-shining light.

Then I'll forever Jesus sing,
And with the saints rejoice;
And both my heart and tongue shall bring,
Their tribute to my dearest King,
In never-ending joys. Amen.

PRAYER FOR THE POPE'S INTENTION.

Prayer Expressive of the Disposition for Gaining a Plenary Indulgence.

O my heavenly Father, and most merciful God! although I confidently hope that I have obtained from

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Thy mercy the remission of the eternal punishment which my sins have deserved; yet I have reason to fear that, from want of sufficient contrition and from other defects, there still remains much temporal punishment due to Thy justice. Therefore, in order to make satisfaction to Thy offended majesty, I am resolved to lead the life of a true penitent, to bear in a spirit of penance all the trials and afflictions with which Thy merciful Providence may be pleased to visit me, and to be faithful in the discharge of all my duties, however painful and wearisome they may be. But, my God, since all that I can do would not be an adequate satisfaction, I have recourse to the inexhaustible merits of my Redeemer, which Thy Church (in virtue of the keys of the kingdom of heaven, committed to its supreme pastors in the person of St. Peter), now holds forth to me. Grant me, O Lord! the dispositions to obtain such a portion of these infinite merits, as may be necessary to discharge the debt of temporal punishment due to my sins; and let the immense ransom which Jesus has paid for my salvation be applied to my poor, sinful soul, that it may be released from the punishment which it so justly deserves.

PRAYER TO GOD THE FATHER FOR THE EXALTATION OF THE CHURCH.

Remember, O eternal Father! Thy Church, which from the beginning Thou hast possessed. Recognize her as the bride of Jesus Christ, Who for her shed His adorable blood. Vouchsafe, I conjure Thee, to exalt her, to cause her to shine with such a lustre of sanctity, and to fill her with such an abundance of grace, that she may appear worthy of her divine Spouse, and the price of her ransom. Grant that all her children may

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confess Thee with a lively faith, invoke Thee with a firm hope, and love Thee with a perfect charity.

Our Father, Hail Mary, five times.

PRAYER TO JESUS CRUCIFIED.

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope, and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds, pondering over them within me, whilst I call to mind the words which David, Thy prophet, said of Thee, my Jesus: "They pierced my hands and my feet; they numbered all my bones" (Ps. xxi. 17, 18).

Plenary indulgence, on the usual conditions, to those who shall say this prayer with devotion before an image or picture of our crucified Redeemer.—Pius IX., July 31, 1858.

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"He was wounded for our iniquities, he was bruised for our sins."—Is. liii. 5.

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Devotions for Confession.

CHRISTIAN soul, it is well to make choice of a good confessor, and to follow his direction in all spiritual matters. Nor should he be left without a good reason. St. Philip Neri spoke thus: "Let those who are desirous of advancing in the way of God put themselves under an enlightened confessor: and let them obey him, as occupying the place of God. Whoever does this may feel assured that he will never have to render an account to God of what he does." And this is only conformable to the words of Jesus Christ, that whosoever hears His minister hears Himself. "He that heareth you heareth Me" (Luke x. 16). A general confession should be made, if it has not hitherto been made, for it is a most excellent means of bringing one's life into good order; and it is advisable to make it to the director himself, that he may be the better able to guide us.

BEFORE CONFESSION.

To prepare ourselves well for confession, we should retire from every external source of distraction, go either *to a* church or to an oratory, place ourselves *in the presence of* God, and make the following act:

ACT OF ADORATION.

Supreme and adorable Majesty, God of heaven and earth, I firmly believe that Thou art present, and that Thou seest me and knowest the dispositions of my heart. I adore Thee and render Thee my humble homage, ac-

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knowledging Thee for my God, my Creator, and my sovereign Redeemer. In testimony of this my faith, I prostrate my soul and body before the throne of Thy infinite majesty, and offer Thee the adoration which is due to Thee alone.

EXAMINATION OF CONSCIENCE.

We ought to represent each approaching confession to ourselves as the last one of our life, and dispose ourselves to make it as one would do who was at the point of death. We should ask God for the grace to make well the examination of conscience, and also for the necessary light to know well our sins.

PRAYER FOR THE EXAMINATION.

O Father of light! Who enlightenest every man that comes into the world, send into my heart a ray of light, of love, and of sorrow, that I may know, detest, and confess the sins which I have committed against Thee. August Mother of my God, who art so charitable to sinners that desire to repent, assist me by thy intercession. My guardian angel, who hast been a spectator of all my crimes, help me to discover the sins which I have committed against my God. All ye saints of heaven, pray for me that I may bring forth fruits of penance.

OFFERING OF THE EXAMINATION.

Jesus, my God and Saviour, I offer Thee the examination which I am going to make, that Thy divine justice may be glorified in it. I look to Thee with confidence for the grace to do it well, with a view of never again offending Thee. Thus, therefore, I undertake it, in the spirit of charity, in order to please Thee, and to accom-

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plish Thy holy will, together with every intention that can procure Thee the greatest honor and glory.

Here the penitent must begin the examination of his conscience. But it must be observed by persons of a timorous disposition, who often approach the sacraments, that their examination ought to be short and unaccompanied with disquietude and scrupulosity. It is sufficient for persons of this description to take a momentary view of the faults into which they are accustomed to fall, and then principally to apply themselves to acts of devotion and contrition, which are always the most essential dispositions for this sacrament, and from which they may easily suffer their minds to be diverted by yielding to fears and anxiety. As for those who seldom approach the sacraments, it is their duty to devote sufficient time to a diligent examination of their conscience by calling to mind the duties of their state of life, so that they may perceive how they have failed in thought, word, and deed. This may be done by reading over leisurely and attentively the commandments of God and of the Church, together with the seven capital sins. If they cannot call to mind the precise number of their sins, they must consider how often in the day or week they have sinned in each particular kind, and their confession of them in this manner will satisfy the Divine Justice, which never obliges us to do what is morally impossible. We should take care to examine ourselves especially about the fault to which we are inclined, and about the means that we should adopt to amend our lives. If there are but slight faults to be confessed, it will be useful to repeat some graver sin of the past life so as to have matter for absolution.

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The Ten Commandments of God.—Exodus xx.

1. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me.

2. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3. Remember that thou keep holy the Sabbath-day.

4. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's house, nor his servant, nor his ox, nor his ass, nor anything that is his.

The Six Precepts of the Church.

1. To hear Mass on Sundays, and all holydays of obligation.

2. To fast and abstain on the days commanded.

3. To confess our sins at least once a year.

4. To receive the Blessed Eucharist at Easter.

5. To contribute to the support of our pastors.

6. Not to solemnize marriage at the forbidden times; nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church; nor clandestinely.

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The Seven Deadly Sins, and the opposite Virtues.

Pride,	*Contrary Virtues.*	Humility.
Covetousness,		Liberality.
Lust,		Chastity.
Anger,		Meekness.
Gluttony,		Temperance.
Envy,		Brotherly love.
Sloth,		Diligence.

MOTIVES OF CONTRITION.

I. *The Greatness and Sanctity of God.*

Reflect that sin, however trifling it may be, greatly offends Almighty God, and is an insult to the infinite perfections of Him Whose greatness knows no limits, and Who is consequently deserving of infinite love. By sin you displease One Who loves you most tenderly. Oh, reflect well on this, and you will discover how base, how cruel, how unreasonable it is to offend Him. But, alas! we shall never during this life be able fully to comprehend the entire malice even of a venial sin, or know what punishment is deserved by him who commits it.

AN ACT OF CONTRITION.

O my God, Who art worthy of infinite love! I acknowledge that I have committed many sins. But if I had committed only one, by committing it I would *have* offended Thy infinite perfections. Oh! *why then is not* my heart penetrated with infinite *grief and regret?* I have sinned against Thy goodness, which I ought ever to have loved. A vile creature, a petty honor, a miserable pleasure, some vain interest, has been preferred by me to Thy sovereign majesty, which ought I to have adored, served, and honored. Ah! my God, pardon my sins. O infinite Beauty, infinite Goodness! how

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could I have the audacity to insult and despise Thee? But I now heartily repent of my ingratitude and disloyalty; I wish sincerely that I had never offended Thee, and resolve never to offend Thee again. Yes, I had rather sacrifice all that I possess, and forfeit my honor and my life, than ever more offend so good a God.

2. *The Benefits of God.*

Reflect that God is our sovereign Benefactor, Who has bestowed upon us innumerable benefits, both general and particular. He has drawn us out of nothing, and formed us in His own image and likeness without being in any need of us; we are continually dependent on Him for our preservation. He has redeemed us with the price of the blood of His Son; He has made us Christians in preference to thousands of others whom He has left in the darkness of infidelity; He has borne with us in our sins until the present time; He has given us many and easy means of saving our souls; and still we repay all His mercies with ingratitude. He has created all creatures for our benefit, and the only use which we make of them is to offend Him.

AN ACT OF CONTRITION.

Oh, how great has been my ingratitude! There is, there can be, none equal to it. O my amiable Saviour! is this the recompense that I have made Thee for having drawn me out of the abyss of nothing, in which I should still be, were it not for Thee? Is this the value that I set upon the precious Blood of Thy veins, shed with so much pain and love for me? Ungrateful creature that I am! who will give sighs to my heart and tears to my eyes, that I may bewail, as I ought, the insults which I have offered to my God, my sovereign Benefactor? O God of goodness, have mercy on me. I greatly desire

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and firmly resolve, never to offend Thee more. Ah! why was I born to receive so many benefits from my God, and still to offend Him so often and so grievously as I have done? How could I employ in offending Him the hands, the feet, the tongue, the ears, the heart which He gave me to use in His service? O unhappy eyes! O criminal hands! O unfaithful heart! you, by your sins, have been the cause of the pains, the torments, and the cruel death which the Son of God suffered upon the cross.

3. *The Presence of God; Judgment and Hell.*

Reflect that the Most Blessed Trinity, Father, Son, and Holy Ghost, the only and almighty God, is everywhere present, that He sees all things, knows all things, and penetrates the inmost and most secret thoughts of our heart. He is that divine and infinite majesty before Whom the highest Seraphim tremble with a holy fear, and veil their faces through respect; and we have the audacity to sin in His presence; to say, to do, and to think what, if known, would cover us with confusion before the meanest of men. Reflect, moreover, that this God before Whom we sin is our sovereign Judge, Who at the moment of our death will inevitably pass sentence upon the thoughts, the words, the actions of which we may be found guilty.

AN ACT OF CONTRITION.

Supreme and just Judge of the living and the dead, Thou Who seest and knowest all things, even those very secrets that pass in the interior of my heart, and which I would not have known to any creature upon earth, is it possible that I should dare to appear in Thy presence after having been so unfaithful to Thee! Alas! I cannot fly from Thee, because Thou art present everywhere. I cannot hide myself from Thy view, because Thou seest

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all things. Ah! has not my insolence been insupportable in having dared, in the presence of Thy exalted majesty, before Whom the purest angels cover their faces, to do what I would not have done before the meanest and the least of men? O my God, have mercy on me: I detest with my whole heart all my sins, for the love of Thee. O my God! I am covered with shame and confusion when I reflect that I have lived in Thy presence with so little regard and respect, and that I have so often broken the protestations that I have made never to offend Thee more. O God! if I had made so many promises to any creature upon earth, how much should I feel ashamed at having broken my word! But, where Thou art concerned, I pay little regard to my resolutions, since I daily insult Thee before Thine eyes. Oh, how great is Thy goodness in having borne with me so long! O God of my heart! since Thou hast dealt mercifully with me in the course of my most heinous crimes, do not withdraw Thy mercy now that I repent of all my disloyalties.

The Best Contrition, Embracing Perfect and Imperfect Motives.

O my God! Overwhelmed with shame and confusion on account of my sins, I plead for mercy and forgiveness. I am truly sorry for all my sins and I heartily detest them, not only because I have rebelled against Thee, my Benefactor, or because I dread Thy divine justice and the loss of heaven or the pains of hell, but also and principally because by them I have offended Thee, Who art infinitely good and perfect and deserving of all my love. I firmly resolve, with the help of Thy grace, to humbly confess my sins, to do penance, to avoid all evil occasions, and to amend my life. I

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acknowledge Thee, O God, to be the Supreme Good, and I love Thee with my whole heart.

AFTER CONFESSION.

My dear Jesus, how much do I not owe Thee! By the merits of Thy blood I hope that I have this day been pardoned. I thank Thee above all things. I hope to reach heaven, where I shall praise Thy mercies forever. My God, if I have hitherto lost Thee so often, I now desire to lose Thee no more. From this day forward I will change my life in earnest. Thou dost merit all my love; I will love Thee truly; I will no longer see myself separated from Thee. I have promised Thee this already; now I repeat my promise of being ready to die rather than offend Thee again. I promise also to avoid all occasions of sin, and to use such means as will prevent me from falling again. My Jesus, Thou knowest my weakness; give me grace to be faithful to Thee till death, and to have recourse to Thee when I am tempted.

Most holy Mary, help me! Thou art the Mother of perseverance; I place my hope in thee.

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Special Devotions for Holy Communion.

THE prayers for Holy Communion should be said slowly, a few words at a time. It is well to stop after every few words, that they may sink into the heart.

BEFORE HOLY COMMUNION.

PRAYER FOR HELP.

O my God, help me to make a good communion; Mary, my dearest Mother, pray to Jesus for me. All ye holy angels and saints, pray for me. My dear Angel Guardian, lead me to the altar of God.

ACT OF FAITH.

O God, because Thou hast said it, I believe that I shall receive the sacred body of Jesus Christ to eat, and His precious blood to drink. My God, I believe this with all my heart.

ACT OF CHARITY.

Oh, my Jesus, I love Thee in this Most Blessed Sacrament, as my God and my Lord, as my Redeemer and Sanctifier.

ACT OF HUMILITY.

My God, I confess that I am a poor sinner: I am not worthy to receive the body and blood of Jesus, on account of my sins. Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

ACT OF SORROW.

My God, I detest all the sins of my life. I am sorry for them, because they have offended Thee, my God, Who art so good. I resolve never, never to commit sin any more. My good God, pity me, have mercy on me, forgive me. Amen.

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ACT OF ADORATION.

O Jesus, great God, present on the altar, I bow down before Thee, I adore Thee.

ACT OF LOVE AND DESIRE.

Sweet Jesus, I love Thee. I desire with all my heart to receive Thee. Most sweet Jesus, come into my poor soul, and give me Thy flesh to eat and Thy blood to drink. Give me Thy whole self, body, blood, soul, and divinity, that I may live forever with Thee.

RECEIVING HOLY COMMUNION.

(1) In going to the altar-rails, and returning to your place, keep your hands joined, your eyes cast down, and your thoughts on Jesus Christ.

(2) At the altar-rails, take the communion-cloth and spread it before you, under your chin.

(3) Hold your head straight up, keep your eyes closed, your mouth well open, and your tongue out, resting on the under lip. Then, with great outward reverence, receive the sacred Host, saying in your heart, with all the faith of St. Thomas, "My Lord and my God!"

AFTER HOLY COMMUNION.

ACT OF FAITH.

O Jesus, I believe that I have received Thy flesh to eat and Thy blood to drink, because *Thou hast said it, and* Thy word is true.

ACT OF HOPE.

O my Jesus, I hope in Thee, as in the Infinite Mercy.

ACT OF ADORATION.

O Jesus, my God, my Creator, I adore Thee, because from Thy hands I came, and with Thee I am to be happy forever.

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ACT OF HUMILITY.

O Jesus, I am but dust and ashes, and yet Thou hast come to me, and my poor heart may speak to Thee.

ACT OF LOVE.

Sweet Jesus, I love Thee; I love Thee with all my heart. Thou knowest that I love Thee and wish to love Thee daily more and more.

ACT OF THANKSGIVING.

My good Jesus, I thank Thee with all my heart. How good, how kind Thou art to me, sweet Jesus! Blessed be Jesus in the most Holy Sacrament of the Altar!

ACT OF OFFERING.

O Jesus, receive my poor offering. Jesus, Thou hast given Thyself to me, and now let me give myself to Thee:—

I give Thee my *body*, that it may be chaste and pure.

I give Thee my *soul*, that it may be free from sin.

I give Thee my *heart*, that it may always love Thee.

I give Thee every breath that I shall breathe, and especially my last; I give Thee *myself* in life and in death, that I may be Thine forever and ever.

Remember the words of Jesus: "Ask and you shall receive," and

Pray for yourself.

O Jesus, wash away my sins with Thy precious blood.

O Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me, make me strong against it. In the moment of temptation may I always say, "Jesus, mercy! Mary, help!"

O Jesus, may I lead a good life; may I die a happy death; may I receive Thee before I die. May I say when I am dying, "Jesus, Mary, Joseph, I give you my heart and my soul."

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Listen now for a moment to Jesus Christ; perhaps He has something to say to you. There may be some promise you have made and broken, which He wishes you to make again and keep.

Answer Jesus in your heart, and tell Him all your troubles. Then

Pray for others.

O Jesus, have mercy on Thy holy Church; take care of it.

O Jesus, have pity on poor sinners, and save them from hell.

O Jesus, bless my father, my mother, my brothers and sisters, and all I ought to pray for, as Thy kind heart knows how to bless them.

O Jesus, have pity on the holy, suffering souls in purgatory, and give them eternal rest.

O my Jesus! my Saviour and my Redeemer, remain within my heart by Thy divine grace, and do not permit me to be ever separated from Thy love. Amen.

PRAYER OF ST. IGNATIUS AFTER COMMUNION.

Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water, flowing from the side of Christ, purify me.
Passion of Christ, strengthen me.
O good Jesus, hear me.
Within Thy wounds hide me.
Permit me not to be separated from Thee.
From the malignant enemy defend me.
In the hour of my death call me;
And bid me come to Thee,
That with Thy saints I may praise Thee forever and ever. Amen.

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300 days' indulgence every time; 7 years after communion, and a plenary once a month.—Pius IX., Jan. 9, 1854.

Sacred Heart of Jesus, have mercy on us.

100 days' indulgence.

Immaculate Heart of Mary, pray for us.

100 days' indulgence.

Our Lady of the Sacred Heart, pray for us.

100 days' indulgence.

Sweet Heart of Jesus! be Thou my love.

300 days' indulgence.

Sweet Heart of Mary! be Thou my salvation.

300 days' indulgence.

Sweet Jesus! I am going away for a time, but I trust not without Thee. Thou art with me by Thy grace. I will never leave Thee by mortal sin. I have no fear lest I should do so, though I am so weak, because I have such hope in Thee. Give me grace to persevere. Amen.

Sacred Heart of Jesus, have mercy on me.

100 days' indulgence.

AN ACT OF CONSECRATION TO THE SACRED HEART OF JESUS.

To thee, O Sacred Heart of Jesus! to thee I devote and offer up my life, thoughts, words, actions, pains, and sufferings. May the least part of my being be no longer employed, save only in loving, serving, honoring, and glorifying thee. Wherefore, O most Sacred Heart! be thou the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of my death. Be thou, O most bountiful Heart, my justification at the throne of God, and screen me from His anger, which I have so justly merited. In thee I place all my confidence, and convinced as I am of my own weakness, I rely entirely on

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thy bounty. Annihilate in me all that is displeasing and offensive to thy pure eye. Imprint thyself like a divine seal on my heart, that I may ever remember my obligation, never to be separated from thee. May my name also, I beseech thee, by thy tender bounty, be written in thee, O book of life; and may I ever be a victim consecrated to thy glory, ever burning with the flames of thy pure love, and entirely penetrated with it for all eternity. In this I place all my happiness—this is all my desire, to live and die in no other quality but that of thy devoted servant. Amen.

RESOLUTIONS.

And now, dear Jesus, when I leave the church, be with me. I promise Thee I will try often to think that Thou art near me. Each morning I will offer Thee all the actions of the day at my morning prayers; during the day I will often give my heart to Thee; and at night I will never go to sleep without speaking to Thee in prayer. I will never do what I know to be a sin, I will keep away from bad companions, and from what I know may lead me into sin. I will try to keep my soul pure and holy, because Thou lovest me, and I wish to do my best to love Thee. I will love Thee most in the Blessed Sacrament: when I come to the Church, which is Thy own house, I will think that I come to see Thee, and that Thou art looking at me, and I will never do anything there that I know will not please Thee.

Mary, my Mother, help me to keep these promises. St. Joseph, my patron, keep me from evil. My good angel, ever at my side, tell me when I am going to do wrong, and save me from doing it.

Dear Jesus, before I go, bless me and these resolutions, that I may keep them.

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Exercises for Holy Communion.

PREPARATION FOR COMMUNION.

St. Francis de Sales says that Our Saviour can never be seen more amiable and more tender, in all that He has done for us, than in the holy communion, in which He, so to say, annihilates Himself and becomes food, that He may unite Himself to the hearts and bodies of His faithful. Therefore the learned Gerson used also to say that there was no means more efficacious than the holy communion whereby to enkindle devotion and the holy love of God in our souls.

And, indeed, if we speak of doing something agreeable to God, what can a soul do more agreeable to Him than to receive communion? St. Denis teaches us that love always tends towards perfect union; but how can a soul be more perfectly united with Jesus than in the manner of which He speaks Himself, saying: "He that eateth My flesh and drinketh My blood, abideth in Me, and I in him" (John vi. 57). St. Augustine says that if every day you receive this sacrament, Jesus will be always with you, and that you will always advance in divine love.

Again, if there is question of healing our spiritual infirmities, what more certain remedy can we have than the holy communion, which is called by the sacred Council of Trent "a remedy whereby we may be freed from daily faults, and be preserved from mortal sins."

Whence does it come, asks Cardinal Bona, that in so many souls we see so little fruit with such frequent communions, and that they constantly relapse into the same faults? He replies: "The fault is not in the food, but in the disposition of him who receives." "Can a man," says Solomon, "hide fire in his bosom, and his garments not

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burn?" (Prov. vi. 27.) "God is a consuming fire." He comes Himself in the holy communion to enkindle this divine fire; how is it, then, says William of Paris, that we see such a diabolical miracle as that souls should remain cold in divine love in the midst of such flames?

All comes from the want of proper dispositions, and especially from want of preparation. Fire immediately inflames dry, but not green, wood; for this latter is not disposed to burn. The saints derived great benefit from their communions, because they prepared themselves with very great care. St. Aloysius Gonzaga devoted three days to his preparation for holy communion, and three days he spent in thanksgiving to his Lord.

To prepare well for holy communion, a soul should be disposed on two main points: it should be detached from creatures, and have a great desire to advance in divine love.

In the first place, then, a soul should detach itself from all things, and drive everything from its heart which is not God. "He that is washed," says Jesus, "needeth not but to wash his feet, but is clean wholly" (John xiii. 10); which signifies, as St. Bernard explains it, that in order to receive this sacrament with great fruit, we should not only be cleansed from mortal sins, but that our feet also should be washed, that is, free from earthly affections; for, being in contact with the earth, they excite a sort of repugnance in God, and, soiling the soul, prevent the effects of the holy communion.

St. Gertrude asked Our Lord what preparation He required of her for the holy communion; and He replied: "I only ask that thou shouldst come empty of thyself, to receive Me."

In the second place, it is necessary, in the holy communion, to have a great desire to receive Jesus Christ and His holy love. In this sacred banquet, says Gerson, only those who are famishing receive their fill; and the most blessed Virgin Mary had already said the same thing: "He hath filled the hungry with good things" (Luke i. 53) As Jesus,

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writes the venerable Father Avila, only came into this world after He had been much and long desired, so does He only enter a soul which desires Him; for it is not becoming that such food should be given to him who has a loathing for it. Our Lord one day said to St. Matilda: "No bee flies with such impetuosity to flowers, to suck their honey, as I fly to souls in the holy communion, driven by the violence of My love." Since, then, Jesus Christ has so great a desire to come into our souls, it is right that we also should have a great desire to receive Him and His divine love through the holy communion. St. Francis de Sales teaches us that the principal object which a soul should have in view in communicating should be to advance in the love of God; since He, Who, for love alone, gives Himself to us, should be received for love.

ACTS BEFORE COMMUNION.

ACT OF FAITH.

"Behold, He cometh leaping upon the mountains, skipping over the hills" (Cant. ii. 8). Ah, my most amiable Saviour, over how many, what rough and craggy mountains hast Thou had to pass in order to come and unite Thyself with me by the means of this Most Holy Sacrament! Thou, from being God, hadst to become man; from being immense, to become a babe; from being Lord, to become a servant. Thou hadst to pass from the bosom of Thy eternal Father to the womb of a virgin; from heaven into a stable; from a throne of glory to the gibbet of a criminal. And on this very morning Thou wilt come from Thy seat in heaven to dwell in my bosom.

"Behold He standeth behind our wall, looking through the windows, looking through the lattices" (Cant. ii. 9). Behold, O my soul, thy loving Jesus, burning with the same love with which He loved thee when dying for thee

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on the cross, is now concealed in the Most Blessed Sacrament under the sacred species; and what doing? "Looking through the lattices." As an ardent lover, desirous to see his love corresponded with, from the Host, as from within closed lattices, whence He sees without being seen, He is looking at you, who are this morning about to feed upon His divine flesh; He observes your thoughts, what it is that you love, what you desire what you seek for, and what offerings you are about to make Him.

Awake, then, my soul, and prepare to receive thy Jesus; and, in the first place, by faith, say to Him: So, then, my beloved Redeemer, in a few moments Thou art coming to me? O hidden God, unknown to the greater part of men, I believe, I confess, I adore Thee in the Most Holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with Thy graces and to unite Thyself all to me; how great, then, should be my confidence in this Thy so loving visit!

ACT OF CONFIDENCE.

My soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, Who, urged by love, comes all love to thee. Yes, my dear Jesus, my Hope, I trust in Thy goodness, that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou willest.

ACT OF LOVE.

Ah, my God, my God, true and only love of my soul, and what more couldst Thou have done to be loved by

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me? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great Sacrament in order to give Thyself all to me, and thus bind and unite Thyself heart to heart with so loathome and ungrateful a creature as I am. And what is more, Thou Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless love! incomprehensible love! infinite love! a God would give Himself all to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all loves, I love Thee with my whole heart, I love Thee above all things, I love Thee more than myself, more than my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee to the hearts of the seraphim, to the heart of the most blessed Virgin Mary, to the heart of Jesus, Thy most loving and beloved Son. So that, O Infinite Good, I love Thee with the love with which the saints, with which Mary, with which Jesus, love Thee. And I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart, all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God Whom thou dost so ardently desire to see loved.

ACT OF HUMILITY.

Then, my soul, thou art even now about to feed on the most sacred flesh of Jesus! And art thou worthy? My God, and who am I, and Who art Thou? I indeed know and confess Whom Thou art Who givest Thyself to me; but dost Thou know what I am who am about to receive Thee?

And is it possible, O my Jesus, that Thou, Who art

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infinite purity, desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins? I know, O my Lord, Thy great majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my Life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I come then, O my amiable Saviour, I come to receive Thee this morning, all humbled and confused at the sight of my defects; but full of confidence in Thy tender mercy, and in the love which Thou bearest me.

ACT OF CONTRITION.

I am indeed grieved, O God of my soul, for not having loved Thee during the time past; still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness; I have turned my back against Thee, I have despised Thy grace and friendship; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O Infinite Goodness! I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee; wash with Thy Blood this soul of mine, in which Thou art so soon about to dwell.

ACT OF DESIRE.

And now, my soul, the blessed hour is arrived in which Jesus will come and take up His dwelling in thy poor

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heart. Behold the King of heaven, behold thy Redeemer and God, Who is even now coming; prepare thyself to receive Him with love, invite Him with the ardor of thy desire; come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee, and I now give Thee, my miserable heart; do Thou accept it, and come quickly to take possession of it.

Come, my God! hasten; delay no longer. My only and infinite Good, my Treasure, my Life, my Paradise, my Love, my All, my wish is to receive Thee with the love with which the most holy and loving souls have received Thee; with that with which the most blessed Virgin Mary received Thee; with their communions I unite this one of mine.

Most holy Virgin and my Mother Mary, behold, I already approach to receive thy Son. Would that I had the heart and love with which Thou didst communicate! Give me this morning thy Jesus, as thou didst give Him to the shepherds and to the kings. I intend to receive Him from thy most pure hands. Tell Him that I am thy servant and thy client; for He will thus look upon me with a more loving eye, and, now that He is coming, will press me more closely to Himself.

AFTER COMMUNION.

THANKSGIVING.

There is no prayer more agreeable to God, or more profitable to the soul, than that which is made during the thanksgiving after communion. It is the opinion of many grave writers (Suarez, Gaetano, Valenza, De Lugo, and others) that the holy communion, so long as the sacramental species lasts, constantly produces greater and greater graces in the soul, provided the soul is then constant in disposing itself by new acts of virtue. The Council of Florence, in the

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decree of Eugenius IV. to the Armenians, teaches that the Blessed Sacrament produces the same effect in the soul as material food, which, when it enters the body, takes effect according to the state in which it finds it.

For this reason, holy souls endeavor to remain as long as possible in prayer after communion. The Venerable Father Avila, even when he was giving his missions, used to remain for at least two hours in prayer. Father Balthasar Alvarez used to say that we should make great account of the time after communion, imagining that we hear from the lips of Jesus Christ Himself the words which He addressed to His disciples: "But Me you have not always with you."

It is not advisable, as many do, to begin to read immediately after communion: it is then better to spend at least a short time in producing holy affections; and in conversing with Jesus, Who is then within us, and in repeating many times words of tenderness, or some feeling prayer. Jesus Christ repeated the same prayer in the garden three times: "And He prayed the third time, saying the self-same word" (Matt. xxvi. 44). In affections and prayers it is, then, that the soul should entertain itself with Jesus after communion; for we must know that the acts formed in prayer after communion are far more precious and meritorious in the sight of God than when made at another time; for the soul being then united with Jesus, the value of the acts is increased by the presence of Jesus. We should, more over, know that after communion Jesus Christ is more disposed to grant graces. St. Teresa says that after communion Jesus places Himself in the soul as on a throne of grace, and then says: "What willest thou that I should do for thee?" meaning, O soul, I am come for the express purpose of granting thee graces; ask Me what thou wilt, and as much as thou willest, thou shalt receive all.

Oh, what treasures of grace would you receive, devout soul, if you only entertained yourself with Jesus for an hour, or at least half an hour after communion! For this purpose you can read the following acts. Be also careful

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after your prayer is ended to keep yourself during the whole day on which you have communicated united by affections and prayers with Jesus, Whom you have received.

ACT OF FAITH.

Behold, my God is even now come to visit me ; my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make Himself mine and at the same time to make me His. So that Jesus is mine, and I belong to Jesus : Jesus is all mine and I am all His.

O Infinite Goodness ! O Infinite Mercy ! O Infinite Love ! that a God should come to unite Himself to me, and to make Himself all mine ! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with Him, what dost thou ? Hast thou nothing to say to him ; dost thou not converse with thy God, Who is with thee ? Ah, yes, renew thy faith ; remember that the angels now surround thee, adoring their God, Who is within thy breast ; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say :

AN ACT OF WELCOME.

Ah, my Jesus, my Love, my Infinite Good, my All, be ever welcome in the poor dwelling of my soul ! Ah, my Lord, where art Thou ! to what a place art Thou come ! Thou hast entered my heart, which is far worse than the stable in which Thou wast born ; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst Thou come to dwell there ? I would address Thee with St. Peter : "Depart from me, for I am a sinful man" (Luke v. 8). Yes, depart from me, O Lord, for I am

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indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve Thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if Thou departest, I am lost. I embrace Thee, my Life; I cling to Thee. Mad indeed have I been in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I will never more separate myself from Thee, my Treasure; I desire to live and die ever united to Thee. Most blessed Virgin Mary, Seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

ACT OF THANKSGIVING.

My God and Lord, I thank Thee for the grace which Thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favor which Thou hast done me. But what do I say? how can such a miserable creature as I am ever worthily thank Thee?

Father Segneri says that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat: "A God is united to me; a God is mine!" David said: "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) But I! what return shall I make to Thee, my Jesus, Who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My soul, bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocate, my guardian angel, and all ye souls who love God, "Come and hear, all ye that fear God, and I will tell you what great things He

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hath done for my soul" (Ps. lxv. 16). Come and bless and thank my God for me, admiring and praising the indeed great graces which He has granted me.

ACT OF OBLATION.

"My Beloved to me, and I to Him" (Cant. ii. 16). Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since then, O Jesus, my divine King, Thou hast come to visit the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: "My Beloved to me, and I to Him." Thou hast given Thyself all to me; I give myself all to Thee. My Jesus, from this day forward I will be no longer mine, I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. "And what greater pleasure," says St. Peter of Alcantara, "can be found, than that of pleasing Thee, most amiable, most loving, most gracious God?" I at the same time give Thee all the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee, Who always thinkest of my good; my will I will only use to love Thee, my God, my All, and to will only that which Thou willest. My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have,—my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty: in a word, I place my whole body and soul in Thy hands.

Accept, O Infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast ever had on earth; but who now offers and gives himself all to Thee.

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Do with me and dispose of me, O Lord, as Thou pleasest.

Come, O consuming Fire, O divine Love! and consume in me all which is mine, and which is displeasing in Thy most pure eyes, so that from henceforward I may be all Thine, and may live only to execute not Thy commands and counsels alone, but all Thy holy desires and good pleasure also. Amen.

O most holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain Their acceptance of it, and that They may grant me the grace to be faithful unto death. Amen, amen, amen.

ACT OF PETITION.

O my soul, what art thou doing? The present is no time to be lost: it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the eternal Father, Who is lovingly beholding thee? for within thee He sees His beloved Son, the dearest object of His love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearest thou not Jesus Himself Who thus addresses thee: "What wilt thou that I should do to thee?" (Mark x. 51.) O soul, tell me, what dost thou desire of Me? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

Ah! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the good of the earth—riches, honors, or pleasures; but grant me, I beseech Thee, intense sorrow for the displeasures I have caused Thee; impart to me so clear a

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light, that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a heart conformable in all things to Thy holy will, that it may seek only for that which is more pleasing to Thee, and have no other desire than Thy holy love: "Create a clean heart in me, O God!" (Ps. l. 12.)

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul: I ask it of Thee through Thy merits and those of Thy most holy Mother, and by the love which Thou bearest to Thy eternal Father.

Here pause to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in purgatory; and pray also for me, who composed this little book for your good.

MEMENTO OF THE LIVING.

I. O Lord, my God! I recommend to Thee the Sovereign Pontiff, and all prelates, bishops, and priests; grant them, O Lord, zeal and the spirit of their state, that they may give themselves to the salvation of souls.

II. My relations, friends, and enemies; the dying who are on the point of leaving this world; and all the faithful who are in Thy grace: give them, O Lord, perseverance and fervor in Thy love.

III. All infidels, heretics, and sinners: give them light and strength that they may all know and love Thee.

MEMENTO OF THE DEAD.

I. I recommend to Thee the souls of my parents, benefactors, friends, and enemies; and of those who are in purgatory through my fault.

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II. The souls of priests, and especially of those who labored for souls.

III. The souls of those who were most devout to the Passion of Jesus Christ, to the Most Holy Sacrament, and to the divine Mother; the souls who are the most forgotten; those who are suffering the most; and those who are nearest to the gates of paradise.

FINAL REFLECTIONS, ACTS, AND PETITIONS.

Eternal Father, Jesus Christ Himself, Thy Son, has said, "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you." For the love, then, of this Son, Whom I now hold within my breast, do Thou graciously hear me and grant my petition.

My most sweet loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all yours, and in nothing my own! May the Most Blessed Sacrament ever be thanked and praised! Blessed be the holy and immaculate conception of the blessed Virgin Mary.

My son, give Me thy heart" (Prov. xiii. 26). O my soul, behold this is all that thy Lord asks of thee; when He comes to visit thee, He would have thy heart and thy will. He gives Himself to thee without reserve; it is but reasonable that thou shouldst also give Him all thyself without reserve, taking care to follow His will in all things: "For the Lord will return, to rejoice over thee in all good things" (Deut. xxx. 9). Act in such a manner that Jesus, when He comes to thee again, may find that thou hast executed all His designs. My Jesus! I wish to please Thee; help Thou my desire. Give me strength, and do with me whatsoever Thou pleasest.

When life is o'er to me He'll say,
Arise, my love, the winter's past;
The rains have ceased, come haste away,
Heaven's endless day has dawned at last.

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In rapturous love, then, face to face,
My Jesus all unveiled I'll see—
Upon His heart, in His embrace,
I'll sweetly rest eternally.

A PETITION TO OVERCOME YOUR FAULTS.

Dear Jesus, Thou knowest my special weaknesses, and how earnestly I have asked Thee to strengthen me.

But there are other failings, and these I petition Thee to help me in a particular manner to overcome.

I wince and chafe when I am found fault with, even when the reproach is just.

It is like a lancet cutting me to be misunderstood, and to have my intentions and actions misrepresented.

But to be accused falsely and before many, to be branded with motives and deeds which I would spurn, well-nigh paralyzes me, and tempts me to bitterness of heart and revenge.

While seeing others preferred before me, being derided and held up to scorn rouses all the worst feelings and passions of my nature with such force that I am well-nigh carried away by their violence.

I feel it so hard, sometimes almost impossible, to be kind to those who have treated me treacherously and with ingratitude, and my thoughts, words, and gestures are poisoned with dislike when they come across me.

I strive to cast the injury they have done me from my mind, and to treat them with more kindness than before, but the struggle seems hopeless.

And in this way I am so utterly unlike Thee, Whom I have received in the holy communion, Whose disciple I am, and Whose follower I pretend to be, that I entreat Thee to change me, that I may imitate closely Thy beautiful example.

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When I am misunderstood and misrepresented, make me as calm, patient, resigned, and joyful as Thou wert, when Thyself, Thy divine mission, and Thy actions were misunderstood and grossly misrepresented.

When I am falsely accused, make me as unruffled as Thou wert when Thou wert accused publicly of having a devil, of casting out devils by Beelzebub, and when Thou stoodst before Pilate, arraigned as a rebel, plotting to take away the kingdom of Judea from the rule of Cæsar.

When I am spoken of contemptuously, when others are preferred before me, whether it be through injustice or by Thy permissive providence to cure me of my deep pride and morbid self-love, make me silent and resigned, as Thou wert when Barabbas, the murderer and the robber, was preferred before Thee, and when, hanging on the cross, the Jews cried out, "Vah! Thou that destroyest the Temple of God, and in three days dost rebuild it, save Thyself: if Thou be the Son of God, come down from the Cross" (Matt. xxvii. 40).

In like manner also the chief priests, with the scribes and ancients, mocking, said, "He saved others; Himself He cannot save. If He be the King of Israel, let Him come down from the Cross, and we will believe Him" (Matt. xxvii. 42).

Make me act towards those who have offended me as Thou didst to Magdalen, whom Thou lovedst most of others after Thy Mother; as Thou didst to Peter, whom Thou didst not only fully forgive, but didst make him Prince of the apostles.

These are some of the weak parts of my moral nature, and I beseech Thee to invigorate and strengthen them.

These are the points where my resolutions so often fail, and the enemy too frequently triumphs.

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O, guard and protect me, I earnestly beseech Thee.

Give me such fortitude that I may never be defeated again.

Leave the impress of Thy example on my soul to-day, that it may stimulate me to walk in Thy footsteps, and so become like Thee in my thoughts, words, and actions, but especially in my conduct towards others.

I want, dear Jesus, to be Thy real disciple and follower in very truth.

Oh! powerfully help me to be so thoroughly. Amen.

A SPECIAL REQUEST.

Dearest Lord, whilst Thou art with me I have one great favor to ask, which I am sure Thou wilt grant, because it is for Thy greater glory and for my good.

From to-day, and for the rest of my life, I want to love Thee with an unselfish, perfect love.

I do not want to love Thee only for what gifts or rewards I shall receive, or for the punishments I shall avoid.

I do not desire to love Thee merely because I shall thereby obtain heaven and avoid hell.

But I ardently wish to love Thee for Thy own dear sake, because Thou art so infinitely good, beautiful, powerful, rich, tender, compassionate, and loving.

Because there is no king or emperor can compare with Thee, and imagination cannot conceive any being that can dimly approach Thee.

This, loving Jesus, is the request I now make with all the fervor of my soul.

Give me, I beseech Thee, this generous and unselfish love. Intensify and deepen it day by day, and then indeed my life will be happy and peaceful.

And though I ask for no reward in loving Thee, yet

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such is Thy unbounded generosity, I know that Thou wilt lavish favors and blessings upon me, far greater than all the rewards a selfish love can merit.

And when I have learned to make acts of perfect love, and so form a practice of such acts, if I should ever have the misfortune to fall into grievous sin and be unable to go to confession (which God forbid!), then one such act of perfect love, with the desire of confession, will blot out all my grievous sins, and if it is intense enough, it will pay off the entire debt of temporal punishment due for all my sins.

One such act at my night prayers will cleanse away all my venial sins, and the temporal punishment due to them.

Oh, what a happy, heavenly state to live in!

Then if death should come during my sleep, I may rest perfectly satisfied that I am destined for heaven, though I may be detained for a short time in purgatory.

Then if it pleases God to take me away by a sudden death—by an accident, a railway collision, or a wreck at sea: if I make one such act the instant before death, then, without doubt, I shall leave this world a child of heaven.

And if that act is intense enough, then all the temporal punishment I have incurred would be forgiven, and my death would be the instant passage to heaven, and the clear vision of God.

Surely then, my dear Lord, Thou couldst give nothing dearer or more precious than this perfect love of Thee.

All ye angels and saints, who love God with this generous, unselfish, and perfect love, pray that I may obtain this perfect love also. Amen.

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AN ACT OF PRAISE.

Dearest Lord, praise is the outcome of a heart filled with perfect love, gratitude, and admiration.

O, I love and praise Thee for all Thy wondrous deeds, Thy infinite love and goodness, and particularly for giving Thyself for me to-day in holy communion, to be the food and nourishment of my soul.

O that I could make all creatures and all creation love and praise Thee as Thou deservest!

O that, like the four-and-twenty ancients, I could ever continually repeat their prayer of praise: "Thou art worthy, O Lord our God, to receive glory, and honor, and power!"

That as the angels sang over Bethlehem, I might keep singing in my heart, "Glory to God in the highest."

That I might love to cry out like David, "Ye sun, moon, and stars, ye young men and women, magnify and glorify God forever."

That with the Three Children in the burning furnace, who walked in the midst of the flames, praising God and blessing the Lord, in tribulation and adversity, I might ever praise and bless Thee.

That, after the example of the Blessed Virgin, who cried out, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour," my soul might be full of Thy praises.

That, imitating St. Francis and the saints in every age, I might call on everything to praise the Lord, as they used to cry out, "Praise the Lord, ye birds and swallows and all living things!"

This is the way I will try to praise Thee, dear Lord, for all Thy gifts, and especially for giving Thyself to me in the holy communion.

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I will love often to say the Psalms of praise of David, the hymn of praise of the Three Children in the fiery furnace, the Glory be to the Father, the Glory to God in the highest, the *Te Deum*, and other praises.

Make, dear Lord, Thy praises dearer and sweeter to me than proclaiming the praises of the truest of friends, than the most ravishing of earthly songs and melodies.

Then indeed I shall begin on earth, in part at least, the joy that awaits me in heaven, where forever I shall sing Thy praises. Amen.

Promises and Resolutions to be made after Confession or Holy Communion.

GENERAL PROMISES AND RESOLUTIONS.

I PROMISE, with the Divine Assistance, to say my prayers, morning and evening, piously, regularly, and without distractions, and, when it can be done, to offer up my evening prayers, with the members of my family.

I promise never to give way to taking God's name in vain, cursing, swearing, and blasphemy.

I am determined never to utter imprecations and bad wishes for persons.

I am resolved never to yield to jealousy, dislike, and hatred of persons.

As I hope to be forgiven myself, I promise fully to forgive every one who has injured me.

I am determined never to murmur and rebel against God's Will in trials and misfortunes, and at the death of those who are dear.

Especially am I resolved never to think or speak unkind things against God and His providence.

I promise most firmly never to lose Mass on Sundays

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and holydays, and never to violate the precepts of fasting and abstinence, or to neglect the fulfilment of my Easter duties, except in cases of absolute necessity.

I promise faithfully never to give way to intemperance, to violent bursts of anger, or to strike any one, especially a relative, and to limit myself to a fixed amount of stimulant each day.

From the depth of my soul I promise never to break the sixth commandment in thought, word, or deed; never to join in improper conversations, or to encourage them, and never to use immodest words, or words of double meaning.

I resolve never to commit any sin of theft, detraction, or calumny.

I promise sincerely to send my children always to Catholic schools, and to take them away at once from public schools, if they are attending such.

I promise to guard my children most carefully from bad companions, from the occasions of sin, such as dangerous places of amusement, music-halls, low theatres, and pantomimes, and from bad, irreligious, and infidel literature.

I promise especially to avoid secret sins, special and peculiar to myself, and all those circumstances which would change the species of sin, as would be a sin of theft from the altar, or a sin against the sixth commandment, when a person is married or bound by a vow of chastity.

Also I am determined to go to confession and holy communion at least once a month, though I hope to do so oftener.

Further, I promise God that if ever I have the misfortune to fall into grievous sin, I will not let the night pass over me till I have been to confession, and had my sins

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forgiven, lest the Judge should suddenly come upon me, and I should be condemned eternally.

PROMISES AND RESOLUTIONS TO BE MADE BY FREQUENT AND DAILY COMMUNICANTS.

I promise to say my morning and night prayers regularly, and as far as possible without distractions.

I resolve to examine my conscience carefully every night, and to make a fervent Act of Contrition.

I am determined to make an oblation of all my actions every morning to God, and to repeat the same several times a day.

It is my determination henceforth to do all my actions primarily for God, following the instruction of St. Paul, "Therefore, whether you eat or drink, or whatsoever else you do, do all to the glory of God" (1 Cor. x. 31).

I am resolved to try to acquire such purity of intention that I may be able to say with St. Francis of Sales, "Should I ever discover in my soul ever so little of affection that was not of God, in God, and for God, I would rid me of it immediately."

It is my firm resolution to go to Mass and Benediction on week-days, as well as Sundays, as often as I can.

It is also my fixed intention to make ejaculations and spiritual communions, several times each hour of the day, and whenever I awake during the night.

Further, I resolve to visit the Blessed Sacrament once a day, or at least two or three times a week, and to say a part of the Rosary every day, and the Angelus three times a day, and to make a short meditation and read a spiritual book every day.

I am determined to try to love God above all things, and never to rest until I can say in truth with St. Paul: "For I am sure that neither death, nor life, nor angels,

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nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus Our Lord" (Rom. viii. 38, 39).

It is my firm purpose to learn to love my neighbor as myself, and freely to forgive at once those who have wounded me, and not to treat them with disdain and keep them at a distance.

It is my resolve never to violate charity in any of the parts which constitute charity as given by St. Paul. "Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed" (1 Cor. xiii. 4, 8).

As I hope God will not weary of pardoning me, I promise not to tire of forgiving those who offend me, and to carry out Our Saviour's injunctions: "Then came Peter unto Him and said: Lord, how often shall my brother offend against me, and I forgive him? Till seven times? Jesus saith to him, I say not to thee till seven times, but till seventy times seven times" (Matt. xvii. 21, 22).

Further, I resolve to be kind to those who hate me, and to pray for those who falsely accuse me, according to the injunction of Our Saviour: "But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you" (Matt. v. 44).

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I am determined, instead of being harsh and unkind to my enemies, and refusing them help when they ask, to carry out Our Lord's precept: "But if thy enemy be hungry, give him to eat; if he thirst, give him drink. For, doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good" (Rom. xii. 20, 21).

Also, I am determined to act upon the teaching of our dear Lord with regard to any one I have injured: "If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee; leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming, thou shalt offer thy gift" (Matt. v. 23, 24).

It is my resolve ever to try to learn the golden truth and to act upon it, that all real goodness must depend upon the practice of the love of God and my neighbor, as Our Saviour says: "On these two commandments dependeth the whole law and the prophets" (Matt. xxii. 40).

It is my firm purpose to learn and practise humility, which consists in acting on the plain truth, that we have nothing of our own, and that whatever we possess belongs to God, according to the teaching of St. Paul: "By the grace of God, I am what I am" (1 Cor. xv. 10).

And if I am ever tempted to deny or to forget this primary truth, I will always say: "What hast thou that thou hast not received, and if thou hast received, why dost thou glory as if thou hadst not received it?" (1 Cor. iv. 7.)

And when self-love or others tempt me to glory in what is not mine, my answer shall be in the words of David: "Not to us, O Lord, but to Thy name, give glory" (Ps. cxiii. 1).

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Neither will I put myself before others unfairly or unjustly, but will follow the advice of Our Saviour: "But when thou art invited, go sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee" (Luke xiv. 10).

And when pride and vanity are trying to enter my heart and mind, I will always remember my nothingness and say: "Why is earth and ashes proud?" (Ecclus. x. 9).

If ever I have authority, or am in an honorable position, I will never treat those under me as my inferiors, but I will carry out the spirit of Our Saviour's instructions, where He says: "Whoever shall be the greater among you, let him be your minister, and he that shall be first among you shall be your servant" (Matt. xx. 26, 27).

Thus I shall avoid the punishment of the proud, and receive the reward of the humble: "And whosoever shall exalt himself shall be humbled; and he that humbleth himself shall be exalted" (Matt. xxiii. 12).

I am determined to be fully resigned to God's will, and in all that happens to say from my heart in every sorrow and misfortune, "Not my will, but Thine, be done" (Luke xxii. 42).

I promise to leave myself and my future with childlike trust and confidence in God's hands, and to banish all fear, anxiety, and restlessness about what may happen.

I firmly resolve, with God's grace, never wilfully to commit any venial sin, whether of pride, vanity, anger, jealousy, revenge, uncharitableness, or untruthfulness, and if I fail, I am determined at once to ask God's forgiveness by an act of sorrow.

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I pledge myself always to be more kind and forbearing to those of my own household than I am to strangers.

It is my unshaken intention to correspond with the inspirations of grace; and never to forget the injunction of St. Paul: "And we exhort you not to receive the grace of God in vain" (2 Cor. vi. 1).

I am resolved to be enrolled in the different confraternities, and carefully to discharge the duties thereof, and faithfully to fulfil all the obligations of my state in life.

This is the way to lead good lives, to prepare for a happy death, and to save our souls. Then we shall be so pleasing to God that He will guard us as the apple of His eye, and protect us under the shadow of His wings, and whenever we die a crown of eternal glory will await us, for "He that shall persevere unto the end, he shall be saved" (Matt. x. 22).

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Litanies Approved by the Church.

Litany of the Holy Name of Jesus.

KYRIE eleison.	LORD have mercy on us.
Christe eleison.	*Christ have mercy on us.*
Kyrie eleison.	Lord have mercy on us.
Jesu audi nos.	Jesus hear us.
Jesu exaudi nos.	*Jesus graciously hear us.*
Pater de cœlis Deus,	God the Father of heaven,
Fili Redemptor mundi Deus,	God the Son, Redeemer of the world,
Spiritus Sancte Deus,	God the Holy Ghost,
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Jesu, Fili Dei vivi,	Jesus, Son of the living God,
Jesu, splèndor Patris,	Jesus, splendor of the Father,
Jesu, candor lucis æternæ,	Jesus, brightness of eternal light,
Jesu, rex gloriæ,	Jesus, King of glory,
Jesu, sol justitiæ,	Jesus, the sun of justice,
Jesu, Fili Mariæ Virginis,	Jesus, Son of the Virgin Mary,
Jesu amabilis,	Jesus amiable,
Jesu admirabilis,	Jesus admirable,
Jesu, Deus fortis,	Jesus, the powerful God,

Miserere nobis! — *Have mercy on us!*

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Jesu, Pater futuri sæculi,	Jesus, Father of the world to come,	
Jesu, magni consilii Angele,	Jesus, Angel of the great council,	
Jesu potentissime,	Jesus most powerful,	
Jesu patientissime,	Jesus most patient,	
Jesu obedientissime,	Jesus most obedient,	
Jesu mitis et humilis corde,	Jesus meek and humble of heart,	
Jesu, amator castitates,	Jesus, lover of chastity,	
Jesu, amator noster,	Jesus, lover of us,	
Jesu, Deus pacis,	Jesus, God of peace,	
Jesu, auctor vitæ,	Jesus, Author of life,	
Jesu, exemplar virtutum,	Jesus, Model of all virtues,	
Jesu, zelator animarum,	Jesus, zealous for souls,	
Jesu, Deus noster,	Jesus, our God,	*Have mercy on us!*
Jesu, refugium nostrum,	Jesus, our refuge,	
Jesu, Pater pauperum,	Jesus, Father of the poor,	
Jesu, thesaure fidelium,	Jesus, treasure of the faithful,	
Jesu, bone pastor,	Jesus, good shepherd,	
Jesu, lux vera,	Jesus, true light,	
Jesu, sapientia æterna,	Jesus, eternal wisdom,	
Jesu, bonitas infinita,	Jesus, infinite goodness,	
Jesu, via et vita nostra,	Jesus, our way and our life,	
Jesu, gaudium angelorum,	Jesus, joy of angels,	
Jesu, rex patriarcharum,	Jesus, King of the patriarchs,	
Jesu, magister apostolorum,	Jesus, Master of the apostles,	
Jesu, doctor evangelistarum,	Jesus, Teacher of the Evangelists,	

Miserere nobis!

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Jesu, fortitudo martyrum,		Jesus, strength of martyrs,
Jesu, lumen confessorum,	*Miserere nobis!*	Jesus, light of confessors,
Jesu, puritas virginum,		Jesus, purity of virgins,
Jesu, corona sanctorum omnium,		Jesus, crown of all saints,

Have mercy on us!

Propitius esto, *Parce nobis, Jesu!*	Be merciful, *Spare us, O Jesus!*
Propitius esto, *Exaudi nos, Jesu!*	Be merciful, *Graciously hear us, O Jesus!*

Ab omni malo,		From all evil,
Ab omni peccato,		From all sin,
Ab ira tua,		From Thy wrath,
Ab insidiis diaboli,		From the snares of the devil,
A spiritu fornicationis,		From the spirit of fornication,
A morte perpetua,		From eternal death,
A neglectu inspirationum tuarum,		From the neglect of Thy inspirations,
Per mysterium sanctæ incarnationis tuæ,	*Libera nos, Jesu!*	By the mystery of Thy holy incarnation,
Per nativitatem tuam,		By Thy nativity,
Per infantiam tuam,		By Thy infancy,
Per divinissimam vitam tuam,		By Thy most divine life,
Per labores tuos,		By Thy labors,
Per agoniam et passionem tuam,		By Thy agony and passion,
Per crucem et derelictionem tuam,		By Thy cross and dereliction,
Per languores tuos,		By Thy languors,
Per mortem et sepulturam tuam,		By Thy death and burial,

Deliver us, O Jesus!

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Per resurrectionem tuam,
Per ascensionem tuam,
Per gaudia tua,
Per gloriam tuam,
Libera nos, Jesu!

Agnus Dei, qui tollis peccata mundi, *Parce nobis, Jesu!*

Agnus Dei, etc., *Exaudi nos, Jesu!*

Agnus Dei, etc., *Miserere nobis, Jesu!*

Jesu, audi nos.

Jesu, exaudi nos.

By Thy resurrection,
By Thy ascension,
By Thy joys,
By Thy glory,
Deliver us, O Jesus!

Lamb of God, Who takest away the sins of the world, *Spare us, O Jesus!*

Lamb of God, etc., *Graciously hear us, O Jesus!*

Lamb of God, etc., *Have mercy on us, O Jesus!*

Jesus, hear us.

Jesus, graciously hear us!

OREMUS.

Domine Jesu Christe, qui dixisti; Petite et accipietis; quærite et invenietis; pulsate et aperietur vobis, quæsumus; da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus et a tua nunquam laude cessemus.

Sancti nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis instituis. Qui vivis et reg-

LET US PRAY.

O Lord Jesus Christ, Who hast said: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" mercifully attend to our supplications, and grant us the gift of Thy divine charity, that we may ever love Thee with our whole hearts and never desist from Thy praise.

Give us, O Lord, a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy grace those whom Thou instructest in the solidity of Thy love; Who

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nas in sæcula sæculorum. Amen.

livest and reignest world without end. Amen.

Indulgence of three hundred days, once a day.—Leo XIII., Jan. 16, 1886.

Litany of the Blessed Virgin.

Commonly called the Litany of Loretto.

Kyrie eleison.	Lord have mercy.
Christe eleison.	*Christ have mercy.*
Kyrie eleison.	Lord have mercy.
Christe audi nos.	Christ, hear us.
Christe exaudi nos.	*Christ, graciously hear us.*
Pater de cœlis Deus, *Miserere nobis.*	God the Father of heaven, *Have mercy on us.*
Fili Redemptor mundi Deus, *Miserere nobis.*	God the Son, Redeemer of world, *Have mercy on us.*
Spiritus Sancte Deus, *Miserere nobis.*	God the Holy Ghost, *Have mercy on us.*
Sancta Trinitas, unus Deus, *Miserere nobis.*	Holy Trinity, one God, *Have mercy on us.*
Sancta Maria,	Holy Mary,
Sancta Dei genitrix,	Holy Mother of God,
Sancta virgo virginum,	Holy Virgin of virgins,
Mater Christi,	Mother of Christ,
Mater divinæ gratiæ,	Mother of divine grace,
Mater purissima,	Mother most pure,
Mater castissima,	Mother most chaste,
Mater inviolata,	Mother inviolate,
Mater intemerata,	Mother undefiled,
Mater amabilis,	Mother most amiable,
Mater admirabilis,	Mother most admirable,
Mater Creatoris,	Mother of our Creator,
Mater Salvatoris,	Mother of our Saviour,
Virgo prudentissima,	Virgin most prudent,
Virgo venerranda,	Virgin most venerable,

Ora pro nobis! — *Pray for us!*

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Virgo prædicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum justitiæ,	Mirror of justice,
Sedes sapientiæ,	Seat of wisdom,
Causa nostræ lætitiæ,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honor,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David,
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Fœderis arca,	Ark of the covenant,
Janua cœli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium christianorum,	Help of Christians,
Regina angelorum,	Queen of angels,
Regina patriarcharum,	Queen of patriarchs,
Regina prophetarum,	Queen of prophets,
Regina apostolorum,	Queen of apostles,
Regina martyrum,	Queen of martyrs,
Regina confessorum,	Queen of confessors,
Regina virginum,	Queen of virgins,
Regina sanctorum omnium,	Queen of all saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina sacratissimi Rosarii,	Queen of the most holy Rosary,

Ora pro nobis! — *Pray for us!*

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Agnus Dei, qui tollis peccata mundi, *Parce nobis Domine!*	Lamb of God, Who takest away the sins of the world, *Spare us, O Lord!*
Agnus Dei, qui tollis peccata mundi, *Exaudi nos, Domine!*	Lamb of God, Who takest away the sins of the world, *Graciously hear us, O Lord!*
Agnus Dei, qui tollis peccata mundi, *Miserere nobis!*	Lamb of God, who takest away the sins of the world, *Have mercy on us!*

Three hundred days' indulgence every time; a plenary indulgence on the feasts of the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption, on the usual conditions.—Pius VII., Sept. 30, 1817.

Litany of the Saints.

Anth. Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

Kyrie eleison.	Lord have mercy on us.
Christe eleison.	*Christ have mercy on us.*
Kyrie eleison.	Lord have mercy on us.
Christe audi nos.	Christ hear us.
Christe exaudi nos.	*Christ graciously hear us.*
Pater de cœlis Deus, *Miserere nobis.*	God the Father of heaven have mercy on us.
Fili Redemptor mundi Deus, *Miserere nobis.*	God the Son, Redeemer of the world, *Have mercy on us.*
Spiritus Sancte Deus, *Miserere nobis.*	God the Holy Ghost, *Have mercy on us.*
Sancta Trinitas unus Deus, *Miserere nobis.*	Holy Trinity, one God, *Have mercy on us.*

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Sancta Maria,	Holy Mary,	
Sancta Dei genitrix,	Holy Mother of God,	
Sancta Virgo virginum,	Holy Virgin of virgins,	
Sancte Michael,	St. Michael,	
Sancte Gabriel,	St. Gabriel,	
Sancte Raphael,	St. Raphael,	
Omnes sancti Angeli et Archangeli,	All ye holy Angels and Archangels,	
Omnes sancti beatorum Spirituum ordines,	All ye holy orders of blessed Spirits,	
Sancte Joannes Baptista,	St. John the Baptist,	
Sancte Joseph,	St. Joseph,	
Omnes sancti patriarchæ et prophetæ,	All ye holy patriarchs and prophets,	
Sancte Petre,	St. Peter,	
Sancte Paule,	St. Paul,	
Sancte Andrea,	St. Andrew,	
Sancte Jacobe,	St. James,	
Sancte Joannes,	St. John,	
Sancte Thoma,	St. Thomas,	
Sancte Jacobe,	St. James,	
Sancte Philippe,	St. Philip,	
Sancte Bartholomæe,	St. Bartholomew,	
Sancte Matthæe,	St. Matthew,	
Sancte Simon,	St. Simon,	
Sancte Thaddæe,	St. Thaddeus,	
Sancte Mathia,	St. Matthias,	
Sancte Barnaba,	St. Barnaby,	
Sancte Luca,	St. Luke,	
Sancte Marce,	St. Mark,	
Omnes sancti apostoli et evangelistæ,	All ye holy apostles and evangelists,	
Omnes sancti discipuli Domini,	All ye holy disciples of Our Lord,	

Ora pro nobis! — *Pray for us!*

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Omnes sancti Innocentes,	All ye holy Innocents,	
Sancte Stephane,	St. Stephen,	
Sancte Laurenti,	St. Lawrence,	
Sancte Vincenti,	St. Vincent,	
Sancti Fabiane et Sebastiane,	SS. Fabian and Sebastian,	
Sancti Joannes et Paule,	SS. Paul and John,	
Sancti Cosma et Damiane,	SS. Cosmas and Damian,	
Sancti Gervasi et Protasi,	SS. Gervase and Protase,	
Omnes sancti martyres,	All ye holy martyrs,	
Sancte Sylvester,	St. Sylvester,	
Sancte Gregori,	St. Gregory,	
Sancte Ambrosi,	St. Ambrose,	
Sancte Augustine,	St. Augustine,	
Sancte Hieronyme,	St. Jerome,	
Sancte Martine,	St. Martin,	
Sancte Nicolæ,	St. Nicholas,	
Omnes sancti pontifices et confessores.	All ye holy bishops and confessors,	
Omnes sancti doctores.	All ye holy doctors,	
Sancte Antoni,	St. Anthony,	
Sancte Benedicte,	St. Benedict,	
Sancte Bernarde,	St. Bernard,	
Sancte Dominice,	St. Dominic,	
Sancte Francisce,	St. Francis,	
Omnes sancti sacerdotes et Levitæ,	All ye holy priests and Levites,	
Omnes sancti monachi et eremitæ,	All ye holy monks and hermits,	
Sancta Maria Magdalena,	St. Mary Magdalen,	
Sancta Agatha,	St. Agatha,	
Sancta Lucia,	St. Lucy,	

Ora pro nobis! — *Pray for us!*

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Sancta Agnes,	St. Agnes,
Sancta Cæcilia,	St. Cecily,
Sancta Catharina,	St. Catharine,
Sancta Anastasia,	St. Anastasia,
Omnes sanctæ virgines et viduæ,	All ye holy virgins and widows,
Ora Pro nobis!	*Pray for us!*
Omnes sancti et sanctæ Dei, *Intercedite pro nobis.*	All ye men and women, Saints of God, *Make intercession for us.*
Propitius esto, *Parce nobis, Domine!*	Be merciful unto us, *Spare us, O Lord.*
Propitius esto, *Exaudi nos, Domine!*	Be merciful unto us, *Graciously hear us, O Lord!*
Ab omni malo, *Libera nos, Domine!*	From all evil, *O Lord deliver us!*
Ab omni peccato,	From all sin,
Ab ira tua,	From Thy wrath,
A subitanea et improvisa morte,	From a sudden and unprovided death,
Ab insidiis diaboli,	From the deceits of the devil,
Ab ira, et odio, et omni mala voluntate,	From anger, hatred, and all ill-will,
A spiritu fornicationis,	From the spirit of fornification,
A fulgure et tempestate,	From lightning and tempest,
A morte perpetua,	From everlasting death,
Per mysterium sanctæ incarnationis tuæ,	Through the mystery of Thy holy incarnation,
Per adventum tuum,	Through Thy coming,
Per nativitatem tuam,	Through Thy nativity,
Per baptismum et sanctum jejunium tuum,	Through Thy baptism, and holy fasting,
Per crucem et passionem tuam,	Through Thy cross and passion,
Libera nos, Domine!	*O Lord, deliver us!*

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Per mortem et sepulturam tuam,
Per sanctam resurrectionem tuam,
Per admirabilem ascensionem tuam,
Per adventum Spiritus sancti Paracliti,

Libera nos, Domine!

In die judicii,

Peccatores, te rogamus, audi nos.

Ut nobis parcas,
Ut nobis indulgeas,
Ut ad veram pœnitentiam nos perducere digneris,
Ut Ecclesiam tuam sanctam regere et conservare digneris,
Ut domnum Apostolicum et omnes ecclesiasticos ordines in sancta religione conservare digneris,
Ut inimicos sanctæ Ecclesiæ humiliare digneris,
Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,
Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Te rogamus, audi nos!

Through Thy death and burial,
Through Thy holy resurrection,
Through Thy admirable ascension,
Through the coming of the Holy Ghost, the Comforter,

O Lord, deliver us!

In the day of judgment,

We sinners do beseech Thee to hear us.

That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to bring us to true penance,
That Thou vouchsafe to govern and preserve Thy holy Church,
That Thou vouchsafe to preserve our apostolic prelate, and all ecclesiastical Orders in holy religion,
That Thou vouchsafe to humble the enemies of the holy Church,
That Thou vouchsafe to give peace and true concord to Christian kings and princes,
That Thou vouchsafe to grant peace and unity to all Christian people,

We beseech Thee to hear us!

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Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,	That Thou vouchsafe to confirm and preserve us in Thy holy service,
Ut mentes nostras ad cœlestia desideria erigas,	That Thou lift up our minds to heavenly desires,
Ut omnibus benefactoribus nostris sempiterna bona retribuas,	That Thou render eternal good things to all our benefactors,
Ut animas nostras, fratrum propinquorum, et benefactorum nostrorum, ab æterna damnatione eripias,	That Thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation,
Ut fructus terræ dare et conservare digneris,	That Thou vouchsafe to give and preserve the fruits of the earth,
Ut omnibus fidelibus defunctis requiem æternam donare digneris,	That Thou vouchsafe to give eternal rest to all the faithful departed,
Ut nos exaudire digneris,	That Thou vouchsafe graciously to hear us,
Fili Dei,	Son of God,
Agnus Dei, qui tollis peccata mundi, *Parce nobis Domine!*	Lamb of God, Who takest away the sins of the world, *Spare us, O Lord!*
Agnus Dei, qui tollis peccata mundi, *Exaudi nos Domine!*	Lamb of God, Who takest away the sins of the world, *Graciously hear us, O Lord!*
Agnus Dei, qui tollis peccata mundi, *Miserere nobis!*	Lamb of God, Who takest away the sins of the world, *Have mercy on us!*
Christe, audi nos.	Christ hear us.

Te rogamus, audi nos! — *We beseech Thee to hear us!*

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Christe exaudi nos.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster, *secreto.*

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.

Christ graciously hear us.
Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Our Father (*in an undertone*).
V. And lead us not into temptation.
R. But deliver us from evil.

PSALM LXIX.

Deus, in adjutorium meum intende : * Domine, ad adjuvandum me festina.

Confundantur et revereantur, * qui quærunt animam meam :

Avertantur retrorsum, et erubescant, * qui volunt mihi mala :

Avertantur statim erubescentes, * qui dicunt mihi : Euge, euge.

Exultent et lætentur in te omnes qui quærunt te, * et dicant semper : Magnificetur Dominus ; qui diligunt salutare tuum.

Ego vero egenus et pauper sum : * Deus, adjuva me.

Adjutor meus et liberator meus es tu : * Domine, ne moreris.

Gloria Patri, etc.

O God, come to my assistance ; * O Lord, make haste to help me.

Let them be confounded and ashamed * that seek my soul :

Let them be turned backward, and blush for shame * that desire evils to me :

Let them be presently turned away blushing for shame * that say to me : 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee ; * and let such as love Thy salvation say always : The Lord be magnified.

But I am needy and poor : * O God, help me.

Thou art my helper and my deliverer : * O Lord, make no delay.

Glory be to the Father, etc.

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V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro pontifice nostro *N.*

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. *Amen.*

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine : et lux perpetua luceat eis.

V. Save Thy servants.

R. Trusting in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our chief bishop, [*N.*].

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who have done us good. *Amen.*

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord ; and let perpetual light shine upon them.

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V. Requiscant in pace.
R. Amen.
V. Pro fratribus nostris absentibus.
R. Salvos fac servos tuos, Deus meus, sperantes in te.
V. Mitte eis, Domine, auxilium de sancto.
R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.

V. May they rest in peace.
R. Amen.
V. For our absent brethren.
R. O my God, save Thy servants trusting in Thee.
V. Send them help, O Lord, from Thy holy place.
R. And from Sion protect them.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

LET US PRAY.

O God, Whose property is always to have mercy, and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, be mercifully absolved.

Hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayest give us pardon and peace.

Out of Thy clemency, O Lord, show Thy unspeakable mercy to us; that so Thou mayest both acquit us of our sins and deliver us from the punishments we deserve for them.

O God, Who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O Almighty and Eternal God, have mercy on Thy servant [*N.*], our chief bishop, and direct him according to Thy clemency, into the way of everlasting salva-

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tion; that, by Thy grace, he may desire those things that are agreeable to Thee, and perform them with all his strength.

O God, from Whom are all holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts may be disposed to keep Thy commandments, and the fear of enemies being removed, the times, by Thy protection, may be peaceable.

Inflame, O Lord, our reins and hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies, and please Thee with clean hearts.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired.

Prompt, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O almighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all whom Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee, that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of Thy goodness, all Thy saints interceding for them, obtain pardon and full remission of all their sins: Through Our Lord Jesus Christ, Thy Son, Who liveth and reigneth, one God with Thee and the Holy Ghost, world without end. *Amen.*

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

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V. May the almighty and most merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

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The Holy Rosary.

THE Holy Rosary, on account of the meditations on the mysteries in the life of Our Lord and the Blessed Virgin, which we make while reciting it, is one of the most useful devotions in connection with our "Visits to the Blessed Sacrament" and the "Hour of Adoration."

The Rosary, or beads, is one of the most admirable and beneficial devotions practised in the Catholic Church. Its method and design are stated to have been revealed to St. Dominic by the Blessed Virgin Mary, who admonished him to preach it, with all the fervor of his mind, as a singular and efficacious remedy for the overthrow of heresy and the extirpation of vice. And she said to him: "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." Adapted alike to the learned and ignorant, to the cloister and the world, and to every capacity, the words being so easy that the most illiterate may learn them, and the mysteries so sublime as to afford matter of contemplation and entertainment to the highest intellects. Hence there never was a sodality in which a greater multitude of ranks have enrolled themselves—Popes, cardinals, and prelates of every grade, kings and queens, royal personages, and nobles of every distinction; men and women both old and young, of every condition, nation, and clime. No Christian could slight it without irreverence, or neglect its frequent use without serious injury to piety.

The whole Rosary is composed of fifteen decades (the chaplet or ordinary beads containing five decades); each of the fifteen decades is recited in honor of a mystery of Our Lord's life, beginning with His incarnation and end-

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ing with His crowning His blessed Mother in heaven. A decade consists of one Our Father, ten Hail Marys, and a Glory be to the Father. While reciting the decade, let faith place before your mind the mystery honored, and pray that the virtue it particularly teaches, may, while reciting that decade, be impressed on your heart, and the graces of the holy mystery descend into your soul. It is a frequent and pious custom to recite a chaplet, that is, five decades of the beads, every day; if you persevere in doing so you will increase daily in love to Jesus Christ, and in imitation of the virtues of the Holy Family, Jesus, Mary, and Joseph. Besides the indulgence of a hundred days on every bead, when you say five decades in the course of the day, on beads blessed by a priest possessing the necessary privilege, you gain an additional indulgence of one hundred days on each bead on rosaries blessed by a Dominican Father, and used by a member of the Holy Rosary. You can gain great indulgences and benefits by being enrolled in the Society of the Holy Rosary, for obtaining which it is necessary to recite the whole Rosary (*i.e.* fifteen decades) in the course of each week. This will not hinder your also joining the Living Rosary, if it exist in your parish, and gaining additional indulgences and benefits by the recital of your decade each day. All the above indulgences are applicable to the poor souls in purgatory; in reciting your beads it is not necessary to say the prayers given below for the sake of impressing a knowledge of the mysteries, neither is it necessary to say the chaplet kneeling.

Some people think they must begin with the Creed, Pater, three Hail Marys, and a Glory, etc. This is an error. The devotion of the Rosary consists, exclusively, of the recitation of the fifteen Mysteries with the corresponding meditations. This is all that is required as regards the method for gaining the indulgence. Persons who do not know the Mysteries should begin with the Creed: with others it is optional.

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The Mysteries of the Holy Rosary.

The fruit of each mystery.

Joyful Mysteries.—Spirit of Holy Joy.

1.—Annunciation.....Humility.
2.—Visitation ..... Fraternal Charity.
3.—Nativity.....Spirit of Poverty.
4.—Presentation .. ..Obedience.
5.—Jesus with the Doctors..Love of Jesus and of His Holy Services.

Sorrowful Mysteries.—Spirit of Compassion and Contrition.

1.—Agony..... .....Fervor in Prayer.
2.—Scourging .....Penance.
3.—Crowning with Thorns .Moral Courage.
4.—Carriage of the Cross ..Patience.
5.—Crucifixion .....Self-sacrifice for God and our Neighbor.

Glorious Mysteries—Spirit of Adoration and Faith.

1.—Resurrection..... .....Faith.
2.—Ascension.....Hope.
3.—Descent of the Holy Ghost.....Zeal for Souls.
4.—Assumption.....Filial devotion to Mary
5.—Coronation of B. V. M..Perseverance.

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Eucharistic Rosary.

The Recitation of the Holy Rosary in the Presence of the Blessed Sacrament.

THE JOYFUL MYSTERIES.

THE FIRST JOYFUL MYSTERY.

The Annunciation.

O JESUS, born of Thy Father from all eternity; filled with an incomprehensible love for men, Thou didst become man in the womb of the Blessed Virgin Mary through the operation of the Holy Ghost, annihilating Thyself to such a degree as to take the form of a slave! the same charity hath prompted Thee to perpetuate, in the Eucharist, this mystery of annihilation and love, even to improve on it by becoming the food of our souls.

Divine Jesus, we adore Thee in these unfathomable debasements, and we beg of Thee through the intercession of Thy holy Mother a deep and heartfelt humility.

THE SECOND JOYFUL MYSTERY.

The Visitation.

Divine Saviour, from the womb of Mary, wherein Thou didst become incarnate, Thou breathest forth sanctity into John the Baptist and upon the whole house of Elizabeth. From the Host wherein Thou dwellest, Thou spreadest all over the world the influence of Thy grace and life throughout the whole Church.

O Divine Jesus, full of love and kindness, we adore

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Thee and we beg of Thee, through the intercession of Thy holy Mother, perfect charity towards our neighbors.

THE THIRD JOYFUL MYSTERY.

The Nativity of Our Lord.

O King of kings ! poor indeed, yet most lovely in the crib of Bethlehem, Thou callest the simple and the poor to be Thy first adorers: poorer and no less amiable to the eyes of faith in the sacrament of Thy love, Thou art still delighted to see around Thy person the humble and the little.

O Jesus, in Thy destitution we adore Thee, to Whom belong all the treasures of the Godhead, and we beg of Thee, through the intercession of Thy holy Mother, detachment from the goods of this world.

THE FOURTH JOYFUL MYSTERY.

The Presentation of Our Lord in the Temple.

Lamb of God, Who takest away the sins of the world, Thou offerest Thyself with perfect obedience and love to Thy Father, through the hands of the high-priest, as the Victim that is to be immolated on the cross ; every day also Thou offerest Thyself upon the altar by the hands of the priest, with the same obedience and love as our Victim always sacrificed and always living.

O Sweet Victim, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the spirit of obedience and sacrifice

THE FIFTH JOYFUL MYSTERY.

The Finding of Our Lord in the Temple.

O Jesus, Thou withdrawest and leavest Mary and Joseph in tears to do the work of Thy Father ; but Thou fillest them with joy when they find Thee in the midst of the

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doctors amazed at Thy knowledge and wisdom. Veiled in the Eucharist, Thou impartest there divine teachings, and Thou fillest with joy those who seek Thee with their whole heart.

O hidden God ! we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of seeking Thee with a lively and persevering faith in the sacrament of Thy love.

THE SORROWFUL MYSTERIES.

THE FIRST SORROWFUL MYSTERY.

The Agony of Our Lord in the Garden of Olives.

Divine Saviour, under the weight of sorrow and sadness caused by our sins, Thou fallest, bathed in a sweat of blood and Thou endurest a mortal agony. In the Blessed Sacrament, also, Thou art still more humbled and annihilated on account of our sins.

We adore Thee and we compassionate Thy agony of suffering in the Garden of Gethsemani, as well as Thy agony of humiliation in the Eucharist, and we beg of Thee, through the intercession of Thy holy Mother, a heartfelt sorrow for our sins.

THE SECOND SORROWFUL MYSTERY.

The Flagellation.

O good Jesus ! scourged and covered with wounds, the sins committed by men against the holy virtue of purity thus torture Thy innocent flesh ; and in the Blessed Sacrament impure hearts insult Thee by their sacrilegious communions.

O Thou bloody Victim, scourged at the pillar, patient Victim abused in the Sacrament, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our senses.

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THE THIRD SORROWFUL MYSTERY.

The Crowning with Thorns.

O King of Glory! crowned with thorns and proclaimed in derision King of the Jews by brutal soldiers who ignominiously spit upon Thy adorable face, Thou fallest a victim to the sins committed by pride; so also art Thou treated in the Blessed Sacrament wherein Thou bearest a crown of ignominy made up of the many acts of irreverence, contempt, hypocrisy and vanity committed by Christians in Thy sanctuary.

O loving King! overwhelmed with insults both in Thy passion and in the sacred Host, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, the grace of mortifying our self-love.

THE FOURTH SORROWFUL MYSTERY.

The Carrying of the Cross.

Curses, outrages, ill-treatments, anguish of heart, sufferings of all kinds, nothing can, O dear Redeemer, alter the mildness and patience with which Thou carriest Thy heavy cross; with like sweetness and patience dost Thou bear in the long course of ages doubts, want of confidence, murmurs, discouragement on the part of Thy children.

O Jesus! we adore Thee carrying with love the crosses prepared for Thee by Thy Father, and we beg of Thee, through the intercession of Thy holy Mother, patience in the trials of this life.

THE FIFTH SORROWFUL MYSTERY.

The Crucifixion and Death of Our Lord.

O good and merciful Saviour! Thy love more than iron nails keeps Thee riveted to the cross whereon Thou

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atonest for our sins in the midst of unspeakable torments; we find Thee also riveted by the same love to the Sacrament of the Eucharist, continuing Thy sacrifice to the end of ages in order to apply to us the fruits thereof.

Sweet Lamb, perpetually immolated for us, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, such a hatred of sin as will make us prefer the death of the body to the staining of the soul.

THE GLORIOUS MYSTERIES.

THE FIRST GLORIOUS MYSTERY.

The Resurrection of Our Lord.

O Christ Jesus! Thou comest forth glorious from the tomb, victorious over all infernal powers; henceforth sufferings and death have lost their empire over Thy glorious humanity. What a consolation for us to know that, though confined to the humble condition of Thy sacrament, Thou art in full possession of the life, joy and glory of Thy resurrection!

We adore Thee, O immortal King of ages, and we beg of Thee, through the intercession of Thy holy Mother, a lively and loving faith in Thy real and life-giving presence in the Blessed Sacrament.

THE SECOND GLORIOUS MYSTERY.

The Ascension.

O divine Saviour! Thy triumph in this mystery has reached its perfection! By raising Thyself up to heaven through Thy own power, Thou hast taken possession of Thy kingdom, and Thou art seated at the right hand of Thy Father to be forever the joy of the angels and saints. Every day also without quitting Thy throne,

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Thou comest upon our altars, under the form of bread, to bring us a foretaste of the heavenly beatitude.

O Thou, the delight of poor souls, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, an ardent desire of possessing Thee here below under the eucharistic veils, and to possess Thee in heaven in the splendor of Thy glory.

THE THIRD GLORIOUS MYSTERY.

The Coming Down of the Holy Ghost upon the Apostles.

O Jesus, scarcely hadst Thou entered into Thy glory at the right hand of Thy Father, when Thou didst show Thy munificence by sending forth the Holy Spirit with His many and plentiful gifts to Thy rising Church. From the Eucharist as if from another heaven, wherein Thou hast set up Thy throne of love, Thou impartest to souls the spirit of life and strength and Thou kindlest in them the fire of Thy divine charity.

O Jesus, King in heaven, King also in the Eucharist, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, fidelity to grace in order to reap all the fruits produced in the souls of men by the gifts of the Holy Ghost.

THE FOURTH GLORIOUS MYSTERY.

The Death and Assumption of Mary.

O Jesus, no longer canst Thou leave here below Thy blessed Mother ; already she heareth Thy voice calling her, and amid the transports of an ineffable communion, love taketh away her soul from the land of exile. But her virginal body like that of her divine Son, must not know corruption ; Thou raisest her from the dead, and brilliant as the sun, she riseth up carried on angels' wings to the seat of eternal glory.

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O Jesus, our resurrection and our life, we adore Thee and we beg of Thee, through the intercession of Thy holy Mother, to die in the arms of her who is also our own Mother, after having received in a fervent communion the pledge of our glorious resurrection.

THE FIFTH GLORIOUS MYSTERY.

The Crowning of Mary in Heaven.

Divine Son of Mary, to make Thy holy Mother partaker of Thy own glory, Thou hast crowned her Queen of heaven and earth and appointed her our advocate and the living channel of Thy graces. From the Eucharist not less than from heaven, such is Thy will, every grace will reach us through her maternal hands.

O Jesus, we adore Thee in Thy unspeakable glory of which Thou hast made Thy Mother partake with Thee, and we beg of Thee through her intercession, a great confidence in her powerful mediation.

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Various Prayers.

TO THE INFANT JESUS ASKING FOR OUR HEART.

THERE are some who might desire to have the Holy Infant in their arms, as the aged Simeon had; but faith teaches us that when we receive communion the same Jesus Who was in the manger of Bethlehem is not only in our arms, but rests on our hearts.

Lord, what need I fear? why should I not confide entirely in Thee, O my Saviour, Who wast born on purpose to save me? "Behold, God is my Saviour; I will put my trust in Him, and will not fear" (Is. xii. 2). What greater proof couldst Thou give me of Thy mercy, O my dearest Redeemer, to inspire me with confidence, than to give me Thyself? O my dear Infant, how grieved am I that I have offended Thee! I have made Thee weep in the stable of Bethlehem. But since Thou art come to seek me, I throw myself at Thy feet; and although I behold Thee afflicted and humbled, lying upon straw in the manger, I acknowledge Thee for my supreme King and Sovereign. I feel that Thy tender infant-cries invite me to love Thee, and demand my heart. Behold it, my Jesus; I present it to-day at Thy feet; change it and inflame it, O Thou Who didst come into the world to inflame the hearts of men with Thy holy love. I feel as if I heard Thee say to me in Thy manger, "Love the Lord thy God with thy whole heart" (Matt. xxii. 37). And I will answer, "Ah! my Jesus, if I do not love Thee, Who art my Lord and my God, whom shall I love?" Thou callest Thyself mine, because Thou wast born in order to give Thyself entirely to me; and shall I refuse to be Thine? No, my beloved Lord: I give myself entirely to

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Thee; and I love Thee with my whole heart. I love Thee, I love Thee, I love Thee, O Sovereign Good, the one only love of my soul. I beseech Thee accept me this day, and permit me not ever again to cease loving Thee. O Mary, my Queen, I pray thee, through that consolation which thou didst enjoy the first time thou didst behold thy new-born Son and didst give Him thy first kiss, beseech Him to accept me for His servant, and to enchain me forever to Himself by the gift of His holy love.

INDULGENCED PRAYER TO THE HOLY NAME OF MARY.

O Mother of Perpetual Help! grant that I may ever invoke thy most powerful name, which is the safeguard of the living, and the salvation of the dying. O purest Mary! O sweetest Mary! let thy name henceforth be ever on my lips. Delay not, O blessed Lady! to succor me, whenever I call on thee; for in all my temptations, in all my needs, I shall never cease to call on thee, ever repeating thy sacred name, Mary, Mary. Oh, what consolation, what sweetness, what confidence, what emotion fills my soul when I utter thy sacred name, or even only think of thee! I thank the Lord for having given thee, for my good, so sweet, so powerful, so lovely a name. But I will not be content with merely uttering thy name. Let my love for thee prompt me ever to hail thee, Mother of Perpetual Help.

100 days' indulgence once a day.—Pius IX., May17, 1866.

DEDICATION OR CONSECRATION OF ONE'S SELF TO MARY.

Most holy Virgin Mary, Mother of God, whom I love to honor under the lovely title of Mother of Perpetual Help, I, [N.], although most unworthy to be thy servant, yet moved by thy wonderful compassion, and by my desire to serve thee, now choose thee, in presence of my guardian angel and of the whole celestial court, for my

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especial Lady, Advocate, and Mother: and I firmly purpose always to love and serve thee for the future, and to do whatever I can to induce others to love and serve thee also. I beseech thee, O Mother of God, and my most compassionate and loving Mother, by the blood which thy Son shed for me, to receive me into the number of thy servants, to be thy child and servant forever. Assist me in all my thoughts, words, and actions in every moment of my life, so that every step that I take, and every breath that I draw, may be directed to the greater glory of my God; and through thy most powerful intercession, may I never more offend my beloved Jesus, but may I glorify Him, and love Him in this life, and love thee also, my most beloved and dear Mother, so that I may love thee and enjoy thee in heaven for all eternity. Amen.

My Mother Mary, I recommend my soul to thee, and especially at the hour of my death.

Novena to Our Lady of Perpetual Help.

To obtain some spiritual or temporal favor.

Recite each day nine "Hail Marys," and then say the following prayer:

O Our Lady of Perpetual Help, show that thou art indeed our Mother, and obtain for me [*Here specify the desired favor, such as: restoration to health, the cure of a child, the conversion of a spouse, of a son, of a father, the success of some affair, the victory over some fault, etc.*], and the grace to use it for the glory of God and the salvation of my soul.

Glorious St. Alphonsus, who by thy confidence in the Blessed Virgin didst obtain from her so many favors, and who, by thy writings, hast shown us what graces God bestows on us by the hands of Mary! obtain for me

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the greatest confidence in our good Mother of Perpetual Help, and beg of her to grant me the favor I am asking of her power and maternal goodness.

Eternal Father, in the name of Jesus, and by the intercession of our Mother of Perpetual Help, and of St. Alphonsus, I pray Thee to hear my prayer, to the greater glory of God and the good of my soul. Amen.

If would be of great utility for several to unite in making the novena, and to terminate it by a good confession and communion.

PRAYER TO MARY, THE TENDEREST OF MOTHERS.

Jesus, in dying for the redemption of the human race, chose to be alone; but seeing the ardent desire of Mary to aid in the salvation of man, He disposed it so that she, by the sacrifice and offering of the life of her Jesus, should co-operate in our salvation and thus become the Mother of our souls.

O most holy Mother Mary, how is it possible that I, having so holy a Mother, should be so wicked; having a Mother all burning with the love of God, should love creatures; a Mother so rich in virtue, should be so poor? Ah, amiable Mother, it is true that I do not deserve any longer to be thy son, for by my wicked life I have rendered myself unworthy of so great an honor. I am satisfied to be thy servant; and in order to be admitted among the humblest of them, I am ready to renounce all the kingdoms of the world. Yes, I am satisfied. But still thou must not forbid me to call thee Mother. This name consoles me and fills me with tenderness, reminding me of my obligation to love thee. This name excites me to great confidence in thee. When my sins and the divine justice fill me most with consternation, I am all consoled at the thought that thou art my Mother. Allow me, then, to call thee Mother, my most amiable

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Mother. Thus do I call thee, and thus will I always call thee. Thou, after God, must be my hope, my refuge, my love in this valley of tears. Thus do I hope to die, breathing forth my soul into thy holy hands, and saying, My Mother, my Mother Mary, help me, have pity on me! Amen.

PRAYER TO THE IMMACULATE HEART OF MARY.

What but compassion can ever flow from a source of compassion?

O most pure Virgin Mary, I venerate thy most holy heart, that heart overflowing with humility, purity, and divine love, which was the delight and resting-place of God. I, an unhappy sinner, approach thee with a heart all stained and wounded. O compassionate Mother, disdain me not on this account; let such a sight rather move thee to greater tenderness, and excite thee to help me. Consider all that Jesus has done and suffered for me, and then abandon me if thou canst. I offer thee all the pains of His life; the cold that he endured in the stable; His journey into Egypt; the blood which He shed; the poverty, sweats, sorrows, and death that He endured for me. O Lady, deny not thy compassion to one to whom Jesus has not denied His blood. But the merits of this blood will not be applied to me unless thou recommendest me to God. Through thee do I hope for salvation. I ask not for riches, honors, or earthly goods. I seek only the grace of God, love towards thy Son, the accomplishment of His will, and His heavenly kingdom, that I may love Him eternally. Is it possible that thou wilt not hear me? No; for already thou hast granted my prayer, as I hope; already thou art praying for me; already thou art obtaining me the graces that I ask; already thou art taking me under thy protection. My Mother, abandon me not. Never,

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never cease to pray for me, until thou seest me safe in heaven at thy feet, blessing and thanking thee forever. Amen.

AN ACT OF CONSECRATION TO THE SACRED HEART OF MARY.

O holy Mother of God, glorious Queen of heaven and earth! I choose thee this day for my mother, and my advocate at the throne of thy divine Son. Accept the offering I here make of my heart: may it be irrevocable. It never can be out of danger, while at my disposal; never secure but in thy hands.

Ye choirs of angels, witnesses of my oblation! bear me up in the day of judgment, and next to Jesus and Mary, be ye propitious to me, should the enemy of my salvation have any claim upon me. Obtain for me at present the gift of true repentance, and those graces I may afterwards stand in need of, for the gaining of life everlasting. Amen.

Sweet Jesus! Who tenderly lovest the most holy of virgins, and art reciprocally most tenderly loved by her; grant, we beseech Thee, through the intercession of Thy most holy Mother, and by the resemblance her most holy heart bore to Thine, that we may ever return due love and affection for her care and tenderness in our regard: Who, with the Father and the Holy Ghost, livest and reignest, world without end. Amen.

Novena to St. Joseph.

THE SEVEN SORROWS AND THE SEVEN JOYS OF ST. JOSEPH.

Pure husband of most holy Mary, glorious St. Joseph, great was the travail and anguish of thy heart when, in sore perplexity, thou wast minded to put away thy stainless spouse; but unspeakable was thy joy when the

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angel revealed to thee the high mystery of the Incarnation.

By this thy sorrow and thy joy, we pray thee, comfort our souls now and in their dying agony with the sweet consolation of a well-spent life, and a death like unto thine own, in the embrace of Jesus and of Mary.

Our Father, Hail Mary, Glory be, etc.

II. Thrice happy patriarch, glorious St. Joseph, chosen to be the foster-father of the Word made man, keen was the pain thou didst feel when thou didst see the Infant Jesus born in abject poverty; but thy pain was suddenly changed into heavenly joy when upon thee burst the harmony of the angel-choirs, and thou didst behold the glory of that refulgent night.

By this thy sorrow and thy joy, we pray thee, obtain for us that, when the journey of our life is over, we too may pass to that blessed land where we shall hear the angel-chants, and enjoy the brightness of celestial glory.

Our Father, Hail Mary, Glory be, etc.

III. O thou who wast ever most obedient in fulfilling the law of God, glorious St. Joseph! when, at His circumcision, the infant Saviour's precious blood was shed, thy heart was pierced through and through; but with the name of Jesus came again to thee new life and heavenly joy.

By this thy sorrow and thy joy, obtain for us that, freed in life from the vile yoke of sin, we too may die with joy, with the sweet name of Jesus in our hearts and on our lips.

Our Father, Hail Mary, Glory be, etc.

IV. Faithful saint, who wast admitted to take part in man's redemption, glorious St. Joseph, Simeon's prophecy of the coming woes of Jesus and of Mary filled thy soul with agony like death; but thy soul was filled

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with blessedness when he foretold salvation and glorious resurrection to innumerable souls.

By this thy sorrow and thy joy, help us with thy prayers to be of those who, by the merits of Jesus and His virgin Mother, shall be partakers of the glorious resurrection.

Our Father, Hail Mary, Glory be, etc.

V. Watchful guardian, bosom-friend of the incarnate Son of God, glorious St. Joseph, how didst thou toil to nurture and to serve the Son of the Most High, especially in the flight into Egypt; but far greater was thy joy in having with thee God Himself, and in seeing Egypt's idols fall to the earth!

By this thy sorrow and thy joy, obtain for us to keep aloof from the infernal tyrant, quitting all dangerous occasions, that all earthly idols may be cast out from our hearts, and that, employed in the service of Jesus and Mary, we may ever live for them alone, and with them calmly die.

Our Father, Hail Mary, Glory be, etc.

VI. Angel on earth, glorious St. Joseph, while thou didst marvel at seeing the King of heaven obedient to thy bidding, fear of the tyrant mingled with thy joy when thou didst bring him back from Egypt: but, reassured by the angel, thou didst dwell at Nazareth with glad heart, in the sweet company of Jesus and Mary.

By this thy sorrow and thy joy, obtain for us that, with heart set free from every hurtful fear, we, too, may taste the quiet of a tranquil conscience, safely dwelling with Jesus and with Mary, and one day die within their loving arms.

Our Father, Hail Mary, Glory be, etc.

VII. Pattern of all holiness, glorious St. Joseph, without fault of thine, thou didst lose the holy Child, Jesus,

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and for three days, to thy great sorrow, didst seek for Him, until, with joy unspeakable, thou didst find thy Life amid the doctors in the temple.

By this thy sorrow and thy joy, we pray thee with all our heart, stand between us and danger, that we may never lose Jesus by mortal sin ; but if, to our shame and disgrace, we lose Him, may we seek Him with such ceaseless grief that we may find Him propitious to us, especially at the hour of our death, and thus go to enjoy Him in heaven, and there with thee sing His divine mercy forever !

Our Father, Hail Mary, Glory be, etc.

Ant. Jesus was about thirty years old, being, as was supposed, the son of Joseph.

V. Pray for us, blessed Joseph.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

God, Who in Thine ineffable Providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother : grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

Pope Pius IX., November 28, 1876, granted the following indulgence for a Novena to St. Joseph : Three hundred days each day and a plenary indulgence during the course of the Novena or on one of the eight days immediately following on the usual conditions.

Responsory of St. Anthony of Padua.

Si quæris miracula,	If then you ask for miracles,
Mors, error, calamitas,	Death, error, all calamities,
Dæmon, lepra fugiunt,	The leprosy, and demons fly,

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Ægri surgunt sani.	And health succeeds infirmities.
Cedunt mare, vincula;	The sea obeys, and fetters break;
Membra resque perditas	And lifeless limbs Thou dost restore;
Petunt et accipiunt	Whilst treasures lost are found again,
Juvenes et cani.	When young or old thine aid implore.
Pereunt pericula,	All dangers vanish at thy prayer,
Cessat et necessitas;	And direst need doth quickly flee;
Narrent hi, qui sentiunt,	Let those who know, thy power proclaim,
Dicant Paduani.	Let Paduans say: These are of Thee.
Cedunt mare, vincula;	The sea obeys, and fetters break;
Membra resque perditas	And lifeless limbs Thou dost restore;
Petunt et accipiunt	Whilst treasures lost are found again,
Juvenes et cani.	When young or old Thine aid implore.
Gloria Patri et Filio,	To Father, Son, may glory be,
Et Spiritui Sancto.	And Holy Ghost, eternally.
Cedunt mare, vincula, etc.	The sea obeys, etc.
V. Ora pro nobis, B. Antoni.	*V.* Pray for us, Blessed Anthony.

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R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Ecclesiam tuam, Deus, Beati Antonii confessoris tui commemoratio votiva lætificet, ut spiritualibus semper muniatur auxiliis et gaudiis perfrui mereatur æternis. Per Christum Dominum nostrum. Amen.

LET US PRAY.

O God! may the votive commemoration of Blessed Anthony, Thy confessor, be a source of joy to Thy Church, that she may always be fortified with spiritual assistance, and deserve to enjoy eternal rewards. Through Christ Our Lord. Amen.

An indulgence of one hundred days. A plenary indulgence, once a month, on any day, to all those who have said it for a month, on the usual conditions.—Pius IX., January 25, 1866.

PRAYER TO THE ANGEL GUARDIAN.

Angele Dei, qui custos es mei, me tibi commissum pietate superna illumina, custodi, rege, et guberna. Amen.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.

An indulgence of one hundred days. A penary indulgence, on the feast of the holy guardian angels (Oct. 2), to those who shall have said this prayer, morning and evening, throughout the year, on the usual conditions.—Pius VI., Oct. 2, 1795.

PRAYER TO ST. MICHAEL DE SANTI, THE ANGEL OF THE BLESSED SACRAMENT.

O seraph inflamed with the most ardent love for Jesus in the Blessed Sacrament, glorious St. Michael, thou

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who, spending thy days and nights in his real presence, didst find there the dearest delight, which, inundating with superabundant sweetness, not only thy heart, but also thy whole person, made thee exult with joy: thou who, ravished into the bosom of thy God, couldst not withstand the torrent of consolations, but felt thyself languishing with love: vouchsafe, I pray thee, my powerful advocate, to obtain for me a lively faith, a firm hope, and a most ardent love towards so inestimable a treasure, the precious pledge of eternal glory; so that, by thy intercession, I may be numbered, all the days of my life, among the true adorers of Jesus in the Most Holy Sacrament, and may hereafter enjoy Him, face to face, in thy company, for a blessed eternity. Amen.

Our Father, Hail Mary, Glory be to the Father.

An indulgence of three hundred days, once a day. A plenary indulgence on the day of the saint's death (April 10), on the feast of Corpus Christi, and on July 5, on which day his death is commemorated, to all those who shall have said this prayer at least ten times in the course of the year; provided that on these three days they comply with the usual conditions.—Pius IX., May 20, 1862.

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